

THE BOARDS AND EDUCATIONAL WORK

THE "CHINESE RECORDER"

VOL. XLIII.

SEPTEMBER, 1912.

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CONTENTS

	PAGE.
EDITORIAL COMMENT ...	505
Boards and Educational Work.—Foreign Funds and Mission Schools.—Control of Mission Schools.—Christian Education in Japan.—"An Interdenominational Constituency."—Foreigners in China.—A New Danger.—Program of Missions.	
The Freedom of the Spirit ...	512
CONTRIBUTED ARTICLES:	
The Financial Support of Educational Institutions in Mission Lands... ...	By Rev. A. J. BOWEN. 513
The Control of Christian Educational Institutions in Mission Lands ...	By Rev. BURTON ST. JOHN. 517
Christian Education in Japan ...	By Rev. D. B. SCHNEIDER, D.D. 521
Why we Believe in the Kindergarten for China. By Mrs. O. C. CRAWFORD.	530
In Memoriam:—Dr. Griffith John ...	541
CORRESPONDENCE ...	543
Education vs. Evangelism.—The Independent Chinese Church.—The Term Question.—The December Number.—A Chinese Exhibit.—More Spirituality Needed.	
OUR BOOK TABLE ...	550
MISSIONARY NEWS ...	558
THE MONTH ...	565
MISSIONARY JOURNAL ...	566

ILLUSTRATIONS.

Water Gate Spring, Temple Entrance, Yenchow	...	...	...	...	...	...	...	Frontispiece.
Stone Tan (Covetousness) Yenchow	...	...	...	...	...	...	...	Page 512
Entrance to Fu Yamen, Yenchow, also entrance to original Rebel King's Palace	" 520
The late Rev. Griffith John, D.D.	" 541

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in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

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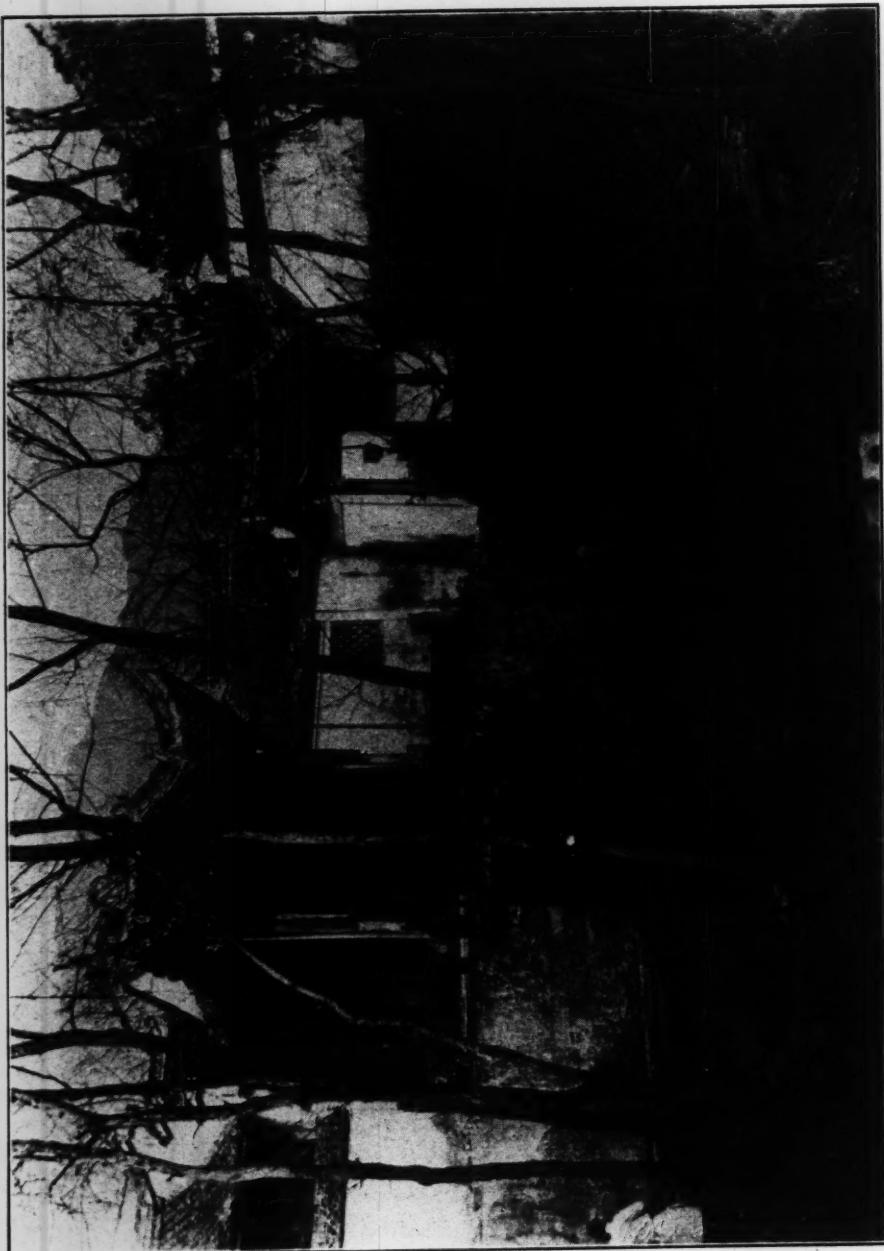
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WATER GATE SPRING, TEMPLE ENTRANCE, VENCHOW.

Photo. by R. F. Fitch.

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VOL. XLIII

SEPTEMBER, 1912

NO. 9

Editorial

Boards and Educational Work.

DURING the last few years an increasing amount of educational work has been started in connection with missions. It

is possible that a minority of the missionaries—not necessarily an insignificant one either—is still unconvinced that the Boards ought to carry on this work. Nevertheless, it is being done, and with the approval of the judgement of the great majority of the missionaries. The problems connected with mission educational work are changing; among these not the least is that of adequate support. We are safe in saying that this is a task which is seriously taxing our Mission Boards. We need to remember that at home the churches as such do not in general carry on, in addition to other forms of work, educational institutions. The time is rapidly coming when our mission schools will, of necessity, have to be given the same freedom in raising funds that is now enjoyed by educational institutions at home. With an efficient Board of Trustees on the field, free to initiate and carry out their own plans for the institution, it becomes a question whether the home Boards need to attempt to carry this problem to any great extent; at least, beyond seeing that the main purpose of the mission institutions, which is of course evangelisation, is carried out. Then the Boards need, in considering this problem, to remember, as has been pointed out again and

again, that the status of the mission schools depends mainly upon their efficiency.

* * *

**Foreign Funds and
Mission Schools.**

EDUCATIONAL institutions are rarely, if ever, self-supporting ; mission schools have even greater difficulties than the schools at home. Foreign funds, therefore, will be needed in increasing amounts for an indefinite time, if our schools are to be effective. And yet, as Mr. McCrea's letter reminds us, and President A. J. Bowen's article suggests, mission schools and evangelistic work have a close relationship of which we should never lose sight. As to just how the proportion of funds used in evangelistic and educational work stands we do not know, but we are inclined to think that this is not quite so bad as Mr. McCrea suggests. But, as missionaries, we need constantly to remind ourselves that the expansion of our educational system must be guided by the needs of our evangelistic propaganda. That our educational system has raised the standard of the Chinese preachers is quite evident, though it has possibly not been as effective in this regard as many had hoped. It is very evident that this investment of mission funds is not to be regretted ; but it needs to be enthusiastically upheld until we have a system of schools commensurate to the needs of the growing constituency. And while looking forward to the time when the Christians in China will support their own schools, let us remember that mission schools need a steadiness of support which the Church in China is not yet able to supply. Let us remember also that China's educational problem and the educational problem of the missions are not co-terminous, and that the mission funds should not be used so lavishly as to raise the standard of mission educational work so as to discourage the Church in its efforts to take some part in it itself.

* * *

**Control of
Mission Schools.**

To say the least, this is a complicated problem ; there are the Home Boards, the Missions, the Chinese Christians, the Chinese people and the various denominations, all of whom desire some hand in the control of the schools in China. On the one hand, the foreign organizations, by reason of the support given, feel that they have the right to control these institutions. On the

other hand, there are the Chinese who feel that since these schools are for the good of their own people they should have a large voice in their management. The different ways and the different attempts to solve this problem would possibly make interesting reading. The Chinese, of course, must remember that whatever their enthusiasm for modern schools may be, they lack one essential, and that is, experience in conducting them. The Westerner, on the other hand, must remember that the schools he seeks to found must fit the Chinese ; they must, therefore, have real influence in the management of these schools. It may be said that it may be necessary in some cases to put Chinese as presidents in the mission schools, in order to satisfy the Chinese idea of the fitness of things. Wherever there are Chinese qualified to take charge of such institutions this is an excellent course of procedure ; but it certainly should not be done simply to satisfy a demand that is founded upon a lack of experience of the needs of the situation. In other words, let us have no Chinese as presidents of these schools unless we are sure they are fit for the position. However, there seems to us a simple solution to this difficulty—that the mission schools be controlled by Boards of Trustees on the field ; on these Boards the Chinese to be represented, with privileges equal to those of the foreign members. The question of the proportion of Chinese and foreign representatives is one to be worked out according to local conditions, and according to the support given. If we do not want Boards at a distance of ten thousand miles to attempt the control of schools in China, neither do we want such schools to be controlled entirely by Boards of Trustees composed of those who, in the last analysis, are aliens. The school system which will suit China will only be secured by the closest coöperation between the Chinese and the missionaries.

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Christian Education in Japan.

WE are pleased to be able to publish this month an article by the Rev. D. B. Schneider, D.D., dealing with the present status of Christian education in Japan. The reports that have come to us from time to time of the state of Christian education in Japan have not been encouraging. While making allowance for the fact that the writer of this article belongs to a denomination with as much cause as any denomination in Japan for being optimistic with regard to the future of mission schools,

yet we are glad to note that this article indicates considerable advance in the work of Christian education in Japan. The article is especially interesting by reason of the close similarity of educational problems in Japan to those in China. Dr. Schneder shows most clearly that whatever their limitations, mission schools are exerting a real influence in Japan. We note that "a recent investigation reveals the fact that of the graduates of Protestant schools, of the middle school grade and upward including theological schools, just about 50 per cent. have gone out into the world as baptized Christians." Again, "of the graduates of the Protestant girls' schools of the primary grade, over 80 per cent. have gone out as Christians." We note again that "Christian schools for young men were dismayed by the attitude taken by the Government in 1899; but they have recovered themselves, and have increased in attendance a hundred per cent. in the past ten years." These are facts that should bring encouragement to Christian educationists in China. Apparently mission schools in Japan have begun to solve satisfactorily the problem of conducting a Christian school in a country where the religions are not Christian and exert a somewhat antagonistic influence against Christian education. Dr. Schneder's article is worthy of a careful reading. We think it suggests how a Christian school may distinctly teach Christianity and yet do good work.

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"An Interdenominational
International
Constituency."

IN the last meeting of the Foreign Missions Conference of North America the question was raised as to whether it is wise to seek to develop an interdenominational constituency for the support of interdenominational activities. The question came up in connection with the budget presented by the Finance Committee for the expenses of the Foreign Missions Conference. It involved also the question of the expenses of administration for all such interdenominational organizations. The point was made that while each of these organizations might not in the beginning ask much, yet such expenses increase year by year and in the aggregate would tend to make a considerable difference in the administrative expenses of the various Boards. The question of the development of an interdenominational constituency is an interesting one. It is a fact that gradually more and more of the work of the various

denominations is coming under the influence of the interdenominational organizations. It is also a fact that the interest in such interdenominational activities is growing rapidly. The presence of these organizations which know no denominational limits is influencing the rank and file of the church to a tremendous extent. It is possible that the suggestion to develop an interdenominational constituency is only a result of the effect of that which practically already exists, but which has not yet been very definitely recognized. We have here another proof that, while in certain quarters talk about Christian Union may seem to end without anything very definite being done, yet, on the other hand, there is working among the rank and file of Christianity a leaven which is rapidly toppling over the denominational barriers. It looks to us as though a new alignment of Christianity is just about due, for we are learning that the whole world is one, and we are beginning to see the vision of the epoch-creating impression which the whole of Christianity might make upon the whole world; and the number of those who stand ready to welcome this day is rapidly increasing.

* * *

**Foreigners in
China.**

THE appointment, during the current month, by the Chinese Government of Foreign Advisers, is a step the influence of which does not end with matters political. Were we to congratulate the Chinese Government we might be considered somewhat egotistical; and yet, even at the risk of this, we wish to express our conviction of the wisdom of the step that seeks to secure for China the help that Westerners, in spite of their limitations, are able to give. This change of attitude will affect not only the political and commercial world of the country at large, and indeed of many countries, but it will also affect advantageously the work of Christian Missions. We believe that when the smoke of conflict, that usually comes with any great change such as that through which China has recently passed, has cleared away, all will realize that the interests of foreigners and Chinese are inseparable, and that while the foreigner has something to gain by the help he gives, China has much more to gain by what she will learn of the proper development of her own unlimited resources. If this is true of the commercial interests it is more than true of the Christian Missions, for whatever the mistakes the missionaries have made, and do make—and

no one wants to deny them—yet Christian Missions have one excuse for their presence in China, that is, to help China ; to give, and not ask in return anything except freedom to work. We are sure the missionary body will sympathize with those who are appointed to assist China through the perilous seas of reorganization and the establishment of a new form of government among this ancient people.

* * *

A New Danger. WE would call attention to what seems to be an old danger under a new guise. A few years ago a missionary in Hunan reported that he had been making a tour through certain parts of the province, disbanding a number of so-called churches, societies which had been organized, not for the propagation of the Gospel, nor by any authorized agent of any Mission, but by men who would make a gain of the Gospel. The letter which we print in Missionary News, from Yunnan, describes the movement there to establish Y. M. C. Associations by students returned from Japan who had seen some of the operations of the Association there, but seem to have been impelled by rather mixed motives to try and start something of the kind in their native province. It can hardly be said that religion was their chief impelling power, yet the movement seems different from that in Hunan, and will require the greatest care and wisdom on the part of the missionaries in that region to prevent disastrous results. Says Mr. J. O. Fraser : "They seem to think that the Y. M. C. A. is a kind of select young men's club which can be joined by any one of the right age and of good education and character. Their idea is that the Association exists for the purpose of showing forth the principle of 'universal love,' of doing good works, as occasion may arise, and of keeping a watchful eye on the officials with a view to interference in any case of obvious injustice or unrighteousness."

The great danger of this is in the last clause, as therein lies the temptation to all organizations of this sort, and one which has so seriously hampered the church in the past. And as the Y. M. C. A. movement spreads, being in some respects more "popular" than the church, the difficulty will be the more enhanced. We understand the Y. M. C. A. is taking steps to try and rightly direct the matter.

The following quotation from an article in *The Spirit of Missions* on "Christian Education and National Progress," by Edward M. Merrins, M. D., is somewhat prophetic in character, yet worthy of thoughtful reading.

**Program of
Missions.**

WHAT of the future? It is with doubt and hesitancy, that the following forecast is made. (1)

As soon as law and order are restored, Christianity may be regarded with greater favor than before. The native religions, which long ago lost a great deal of their moral power, will suffer still more as the nation passes from the old civilization to the new, abandoning by the way many ancient customs, superstitions and observances more or less associated with the old religions. As the Chinese people must attempt to satisfy the deep religious needs of their nature, they may be willing to try Christianity, especially if they are under the impression that it is indissolubly connected with Western civilization. (2) Later, the pendulum of change will swing in the other direction. The vices and weakness of Western civilization will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favor of retaining all that is best in the old civilization and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless. (3) No longer associated in the minds of the Chinese with foreign power, the Christian Church will then become stationary, or even lose in membership, for those who have not strong and true convictions will fall away. In its struggle with the spirit of this world, and with what is false and imperfect in religion, Christianity must then stand in its own inherent strength. Its propagation will depend almost entirely upon the purity, earnestness, and intelligence of the native Church. Foreigners will not then be in the front as they are now. (4) Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of Western civilization will be learned. Students will come in large numbers to the mission schools, which at the present time are the best in the country. Later, with one of her surprising leaps, China will inaugurate a thoroughly modern educational system, in all probability modelled on that of Japan, which includes all that is technically the best in the systems of other countries. This will mean the exclusion of religious teaching from the schools, its place being taken by the inculcation of the solitary virtue of patriotism. (5) These changes may all occur within the next twenty or thirty years.

The Freedom of the Spirit.

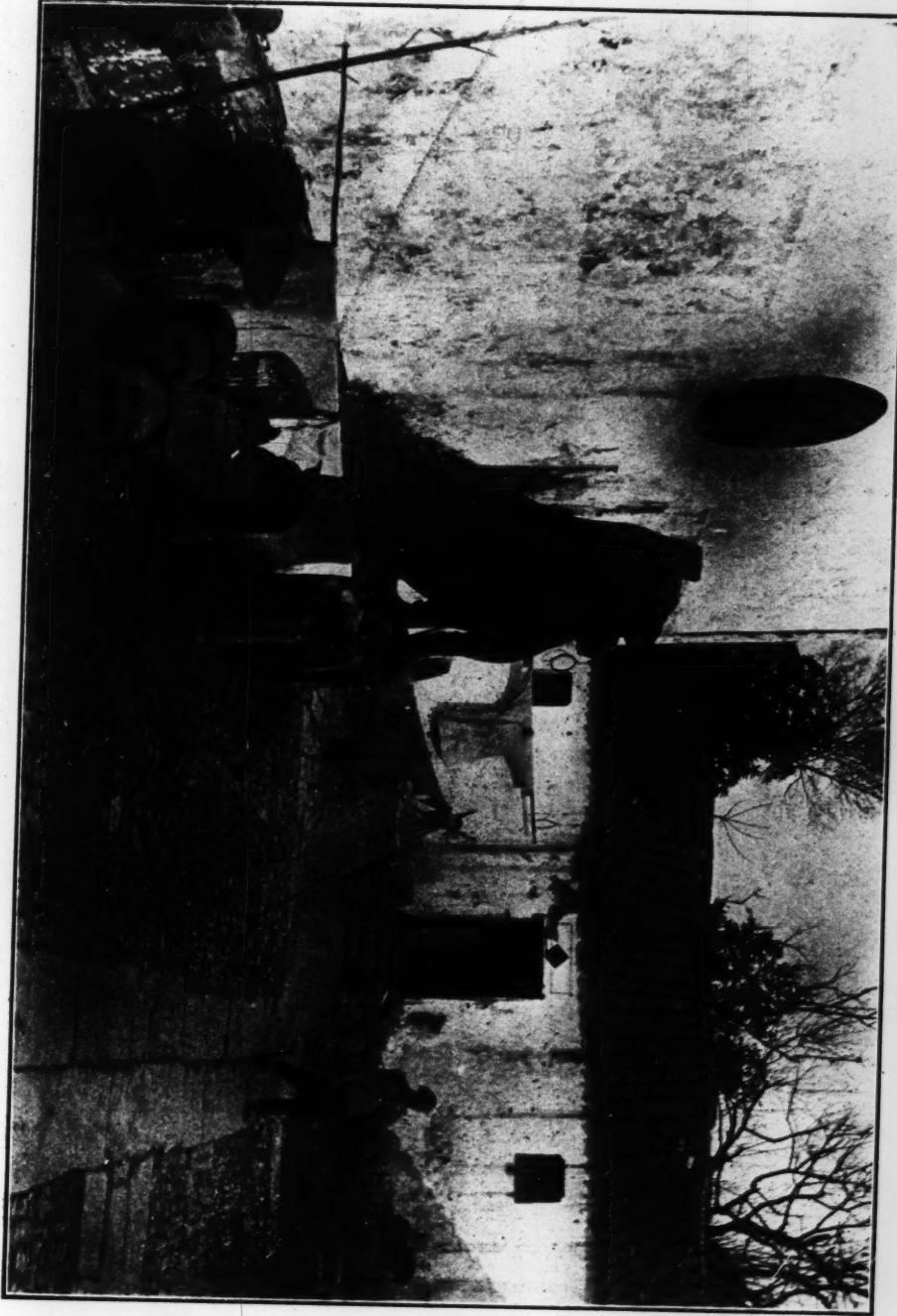
By Rt. Rev. J. W. BASHFORD, D.D.

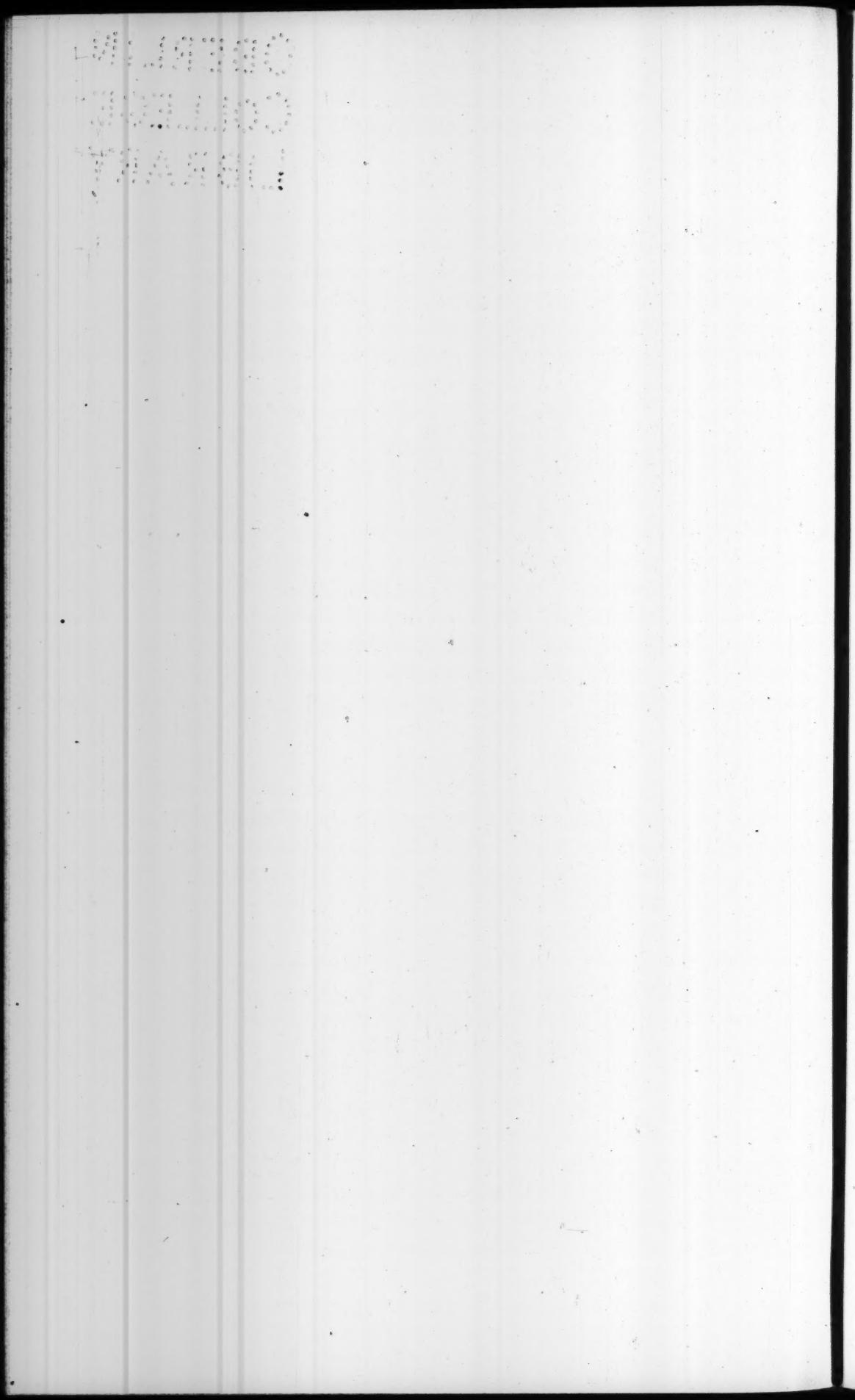
While Christians should adopt the program of the Stoic or the Puritan, or, as we should prefer to say, the program of Jesus in his refusal ever to walk in the path of self-indulgence, nevertheless, we are sure that this program if adopted in the spirit of Jesus will not result in a yoke, but will secure such freedom as will lead people at times to criticize us as they criticized Jesus, as free livers. In a word, having chosen Love as our law—Love of God manifested by devotion to His service, and love to our fellow-men manifested by devotion to their service, the soul will find love its exceeding great reward. St. Paul writes that the fruit of the spirit is love, joy, peace. Joy and peace are sure to follow in footsteps of love. Moreover, having chosen the end and set one's heart absolutely upon that end, one need not be constantly inquiring in regard to subordinate acts. To illustrate: One having resolved to eat no meat and to drink no wine which will cause a brother to offend, and having resolved to eat or drink nothing which will injure his own constitution, it is not wise to debate in one's mind during each meal whether another mouthful of food or a particular dish upon the table will interfere with this end. Upon the contrary, having set one's heart right with the Lord and examined his conduct by the principle of Love and put aside every indulgence known to interfere with that principle, one should go forward freely in this sphere which he has marked out for himself, or rather, which the Holy Spirit has marked out for him. He will find, as Phillips Brooks once wrote, that happiness arises from the felicitous fulfilment of functions. He will find himself enjoying the food and drink which rational love has prescribed for him even more than he formerly enjoyed food and drink which interfered with his own health, or with his service of his brethren. Hence, let him enjoy the freedom of the Spirit. If later he finds that he in over-indulging his appetite and is thus interfering with his health or that some particular food disagrees with him, or that the indulgence of some particular appetite interferes with his highest usefulness, let him resolutely, with the help of God, surrender that indulgence once and for all, and then again walk in the narrower path which the Spirit marks out for him with freedom and with joy. The Holy Spirit never creates in the human soul a sense of constraint however severe the laws of virtue which He prescribes for the soul. Upon the contrary, where the Spirit of the Lord is, there is liberty. He whom Christ makes free is free indeed. With Almighty God, therefore, pledged to provide for our blessedness and our happiness, living in a universe built upon love, whose laws are now operating for our highest welfare, and with the fellowship of the Spirit and the freedom which such fellowship brings, the soul begins to realize that God here and now is doing for it exceeding abundantly beyond all that it can ask or think.

(Exceptional and Rare)

STONE T'AN (COVETOUSNESS) YENCHOW.

Photo. by R. F. Fitch.





Contributed Articles

The Financial Support of Educational Institutions in Mission Lands

BY REV. A. J. BOWEN.

FOR a thorough study of this problem we should know more in detail of the actual conditions and methods of financial support that now exist.

Extended investigation, however, not having been possible, we shall have to generalize from comparatively few particulars. Probably the following policy in regard to the support of missionary educational work is very general: the missionary society in the home land collects from year to year as best it may from the various congregations throughout its connection, as much as it is able for the support of all foreign mission work. This money is usually collected specifically for foreign missions as distinguished from home missions or other "benevolences," and is sent by the various pastors to the treasurer of the missionary society. Then this money is appropriated by the Mission Board or its committee to the countries in which this Board conducts mission work, and a special committee, considering the specific work and needs of each country and each mission in that country, divides up the total amount set aside for that country among the various missions or divisions into which that field is divided. This special committee in the home land also quite often designates just what proportion of available funds shall go to educational work, medical work, etc., in that mission. All of this is usually done upon carefully prepared estimates, made out by the missionaries on the field, of the needs of each mission and each branch of the work in each station. This is probably the best and wisest method that our Boards can follow in the distribution of monies collected, as they are, from all of the congregations for the whole foreign mission work. It insures that all fields and all parts of each field, and all branches of work in a particular mission, shall receive a just and proportionate share of the total amount contributed; and it tends

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

to unify and to develop uniformly all of the activities of the church in foreign lands. There can be little objection to this method of distribution of funds by the Boards, especially as it affects educational work, for, on the whole, educational work of the Church in general in foreign fields, on the part of those Boards that do advanced educational work, has been rather better supported than most other kinds of mission work, at least so far as American societies are concerned. It is not a question of distributing, but rather one of getting a larger and more adequate support.

Modern conditions, at least in China, demand reconsideration of the methods of the support, not alone of educational work, but of the whole missionary propaganda. Educational work needs and must have a larger financial support. But so also does the medical work, the evangelistic work, all work. I believe we should lay it down as a fixed principle that educational missionary work must be developed as a coördinate part of missionary work. It must develop *along with* the rest, must be an integral part of it, one—and only one—of the agencies of the Church of Christ for bringing to all lands the light and liberty of the Gospel and what it represents. This does not mean that the education given at such institutions will be of the Sunday-school type, and less effective as education. It does mean, however, that with sound and thorough learning there will be also given a moral and religious atmosphere and an adequate knowledge of the Bible and the Christian religion that will put young men in possession of all the essential facts for an understanding of and appreciation of modern civilization, as well as to seek to arm him more completely for his upward struggle in this modern environment.

The problem then, is a larger financial support for all lines of mission work, and while our subject should limit us to a consideration of only educational mission work, much of what we shall say would apply to all lines of mission work. In that veritable mine of useful information and helpful suggestion, the Report of the World's Missionary Conference held in Edinburgh in 1910, in Vol. 6, Chap. 10, we find such statements as the following, which we must know, if we are rightly to understand the difficulties of the present home situation as it effects the support of missionary educational institutions: "The success of foreign missions largely depends upon the financial support it receives and upon the candidates

available for appointment."....."It has been characteristic of the foreign mission enterprise as a whole that it has been carried on to a large extent by societies within the Church, rather than by the Church itself acting through its official machinery.....Interest in the work has been confined to a comparatively limited circle of people, and has not characterized the Church as a whole.....In some of the denominations in the United States, from one-tenth to one-third of the local church has no share in the foreign mission work of the denomination.....It is probably well within the truth to say that nine-tenths of the funds raised in the U. S. for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other one-tenth."

This is probably true of all lands and all denominations, and is the chief reason for the inadequacy of the financial support. Since the earlier centuries the Church as a whole has never taken up seriously the spread of the Gospel. The problem of getting every member to take an interest in missionary work and to make regular contributions to its support is a matter which the home Boards and the Church are no doubt considering. When this problem is satisfactorily solved, the support of missionary educational institutions will be greatly helped but not solved.

It does not seem possible, to me, adequately to support educational work in mission lands upon the present methods used in securing funds, methods which have prevailed since the formation of the comparatively recent Missionary Societies. Our church-conducted institutions at home are not thus supported and could not thus be supported. Christian men of large means endow these schools, interested friends and patrons make them the object of their beneficence, so that in the course of years those institutions have resources at their command which enable them to serve their communities largely and effectively, the equal in most respects of the state-conducted institutions. It would seem that the day has now come for the Church to enlarge its vision and scope, and to put its institutions in foreign lands on a basis more like that of the home institutions. The uncertain and relatively meagre support that must necessarily result from sole dependence upon an annual appropriation, granted with real difficulty, from funds that are insufficient to "go around,"

should give place to a support from endowment and large gifts for this specific work. The modern movements of internationalism must ultimately result in Christian men and women helping as bountifully the weak and struggling Christian schools in foreign lands as they do in their own land. The mission churches and converts in all of these lands will not for many years be able to equip and support their own institutions of higher learning. They are weak. They are young. They are, as a rule, not largely endowed with wealth. They need the mother churches' financial as well as spiritual aid.

On this basis, however, it will be argued that the educational work of the Church in foreign lands would so overshadow and lead all other forms of mission work that it would give a disproportionate conception of the functions of the Church and would stultify all other mission work. There would be this danger, and it would need to be carefully safeguarded. This could be done in various ways. The Boards or Trustees at home who administer these endowments would be the direct representatives of the missionary societies and would be vitally interested in keeping the institution a part of the whole missionary undertaking. The Societies through their Trustees would control the type of men sent out as teachers. They could and should insist that all of the educational work of a mission or district be so organized and unified that it include the lowest as well as the highest, and that the funds from them be spent also in the conducting of the multitude of primary and elementary schools in such a way as to serve the best interests of the mission and the people in general. But above all, such a policy inaugurated for the financial support of educational work, would soon result in a similar policy for the evangelistic work, the medical work, etc. In other words, the missionary societies should begin to build up special endowment funds for all branches of mission work, the income from which, together with the regular contributions, would more adequately support the great undertakings of the Church. Unless some such plan is inaugurated, mission educational institutions are very liable to go forward much faster than the churches' other work, for public sentiment, the needs of the situation, conditions arising from the development of government education and many other factors, combine to push forward educational work, and those

responsible for this branch of work both at home and on the field are bound to seek for funds outside of the regular mission appropriation, whether they wish it or not. Additional funds and in large amounts must be had and will be had by these institutions. It would be disastrous to the missionary purpose of these schools no less than to the other mission work, say the evangelistic, to advocate that the schools then secure their funds in this way, and that the regular contributions now coming into the missionary societies all go to the support of the more direct work of preaching the Gospel. We must insist that each kind of work is mutually and vitally dependent on the other, that the whole Church must be kept behind the *whole* enterprise, and that it must all develop together, with the prayers, the gifts, the interest of the whole Church applied to the whole problem of Christianizing and educating from the Christian point of view, non-Christian nations. The mission institutions should, perhaps, be limited more to elementary education, to college and general cultural lines, and to those departments where the masses and larger numbers can be influenced, such as medicine, theology, normal-training, agriculture and possibly the industries. The highly specialized departments of instruction where only the favored few may hope to enter, should possibly be left to others. Then if the Church and the Home Boards would seek to endow, as well, the more directly evangelistic lines of mission work, there would be some prospect of that unity of development of all kinds of mission work that is so necessary for the real success of the whole.

The Control of Christian Educational Institutions in Mission Lands

BY REV. BURTON ST. JOHN.

THIS article will not attempt to record the existing methods of control of missionary educational institutions. A brief study will suffice to show any one that the variations in method are so numerous and so inconsistent that even a satisfactory classification of them would be almost impossible. The consideration will therefore be rather of an ideal of control than of existing conditions.

It is necessary that we first recognize two general classifications of educational institutions. One of these has regard to the grade of work done. For convenience we shall call those occupied in the first eight years of work the "lower" schools. Those covering the ninth to the twelfth years the "middle" schools, and those from the thirteenth year on (the colleges and universities) as the "higher" schools.

The other general classification has to do with the relation of the institutions to the denominational boards of missions in the home lands. This division, of course, crosses transversely the classification as to grade of work done. For the purposes of this article we shall divide all institutions into the following :—First, the "dependent" institutions, or those working for or under a single denominational board ; second, the "affiliated" institutions, or those planned to meet the needs of a group of denominational missions but owned by none of them individually : third the "independent" institutions, or those which carry on their work irrespective of denominational boards and missions. The institutions of the first class are easily recognized. Those of the second class include most of the union institutions, or those organized on an inclusive basis, such as the University of Nanking or Peking University. The third class includes many small schools conducted by independent missionaries and educational work such as is carried on by the Young Men's Christian Association.

Since this third group is composed almost entirely of schools which have been organized with the double purpose of creating a missionary opportunity and of meeting a financial need, they are of necessity regulated by the laws of supply and demand. They make no pretensions to creating educational ideals or to discovering the laws which must ultimately regulate the Christian educational institutions of the Land. Without injustice we can therefore drop them from our present consideration, and confine ourselves to those institutions which recognize a definite relation to some Christian church or churches.

This at once brings us to the crux of the whole question of control—the point on which there is the greatest apparent divergence of opinion among missionaries and missionary supporters. This is the question of the part that denominational church life should play in missionary enterprises. While nearly every one agrees that the elemental need is for the

extension of the Kingdom of God without regard to denominational lines of division, practically there is a variety of opinion as to the best method of carrying out the desired end.

At least one mission, the North China Mission of the American Board, has made a formal deliverance on the question of the "lower" schools. They decided that for the best life of their own churches, each station should have a school of its own, at least to cover the first eight years of work, and that therefore they could not consider union with other schools to that point. Without question this harmonizes with the convictions of a very large majority of missionaries in China, though there are a few "lower" schools run successfully on a union plan; notably the girls' schools of Hangchow.

There would appear to be less unanimity of opinion in regard to the desirability of union effort in "middle" schools. But here also practice is all but general. We may therefore assume that through the first twelve years of school work, the ideal is that of the denominational supervision and control.

On the other hand, the conviction is quite as general, that in the "higher" schools, that is, the college and university grades of education, the work should be done on some coöperative plan. In most instances, this should take the form of union educational work. It is easily conceivable, however, that in some centers, a single denomination might have developed college work. There is little reason to assume that each denomination working from such a center should either establish other colleges or demand a union institution. There is no essential reason why one denomination in such an instance might not conduct all the college and university work demanded by the missionary enterprise.

Speaking in general, however, let us take as our ideal for the "lower" and "middle" school work the "dependent" class of schools, and for the "higher" schools the "affiliated" class. With this understanding in mind we can examine the relation of these two classes to the various organizations concerned.

The first thought would naturally be that a "dependent" school should be very largely under the direction of the board of missions to which it belongs. And this is true in a general sense, but only in a very general sense. In order to secure progressive work, even in the "lower" schools, the missionary in charge should have large freedom from the detailed

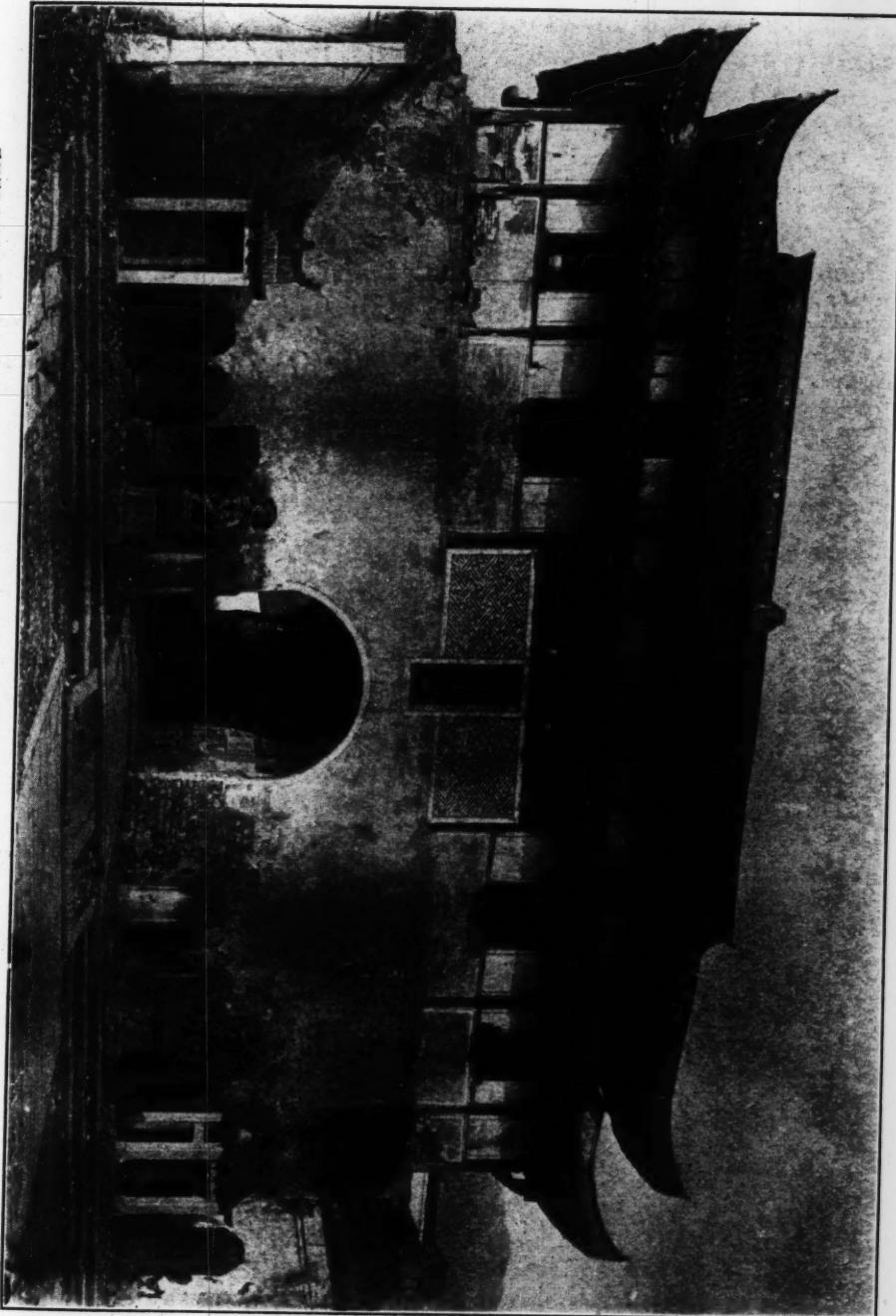
control by any body of men not immediately accessible. A mission board can doom to mediocrity a school or system of schools by cast iron rules and attempting to manage the control at a range of ten thousand miles. It should be enough for the mission boards to insure a careful expenditure of funds and harmonious religious teaching; leaving all real control of the institutions in the hands of the local authorities.

The missions with which these dependent schools are working, should go a step farther in the matter of control. No mission should be without its educational policy. This policy should include a definite articulated system. When the mission has outlined its policy and formulated the courses of study for the schools of the several grades, and designated the locations of the schools, its part in the control should cease, except as it carries its influence through the missionaries directly in charge.

In the part that the mission has to play in the control of schools, the Chinese churches, under whatever system organized, should have their place. The extent to which the Chinese church should take part in these decisions will depend entirely on local conditions. With the growth in self-support and with the natural increase in the number of church members who have been trained in modern schools, the part that the church should take in conjunction with the mission should increase. If the institution is of sufficient size to warrant having a local board of directors, this should by all means be formed largely from representative church members. In this way the local church will be kept in immediate touch with the school and gradually will come to assume its burdens and direct its policy. It has been found by some schools of only fifty or sixty pupils and of "lower" grade that the local board of directors is of great advantage. Without doubt this is the best plan that can be devised of keeping the mission and the church in touch with the actual work of its schools.

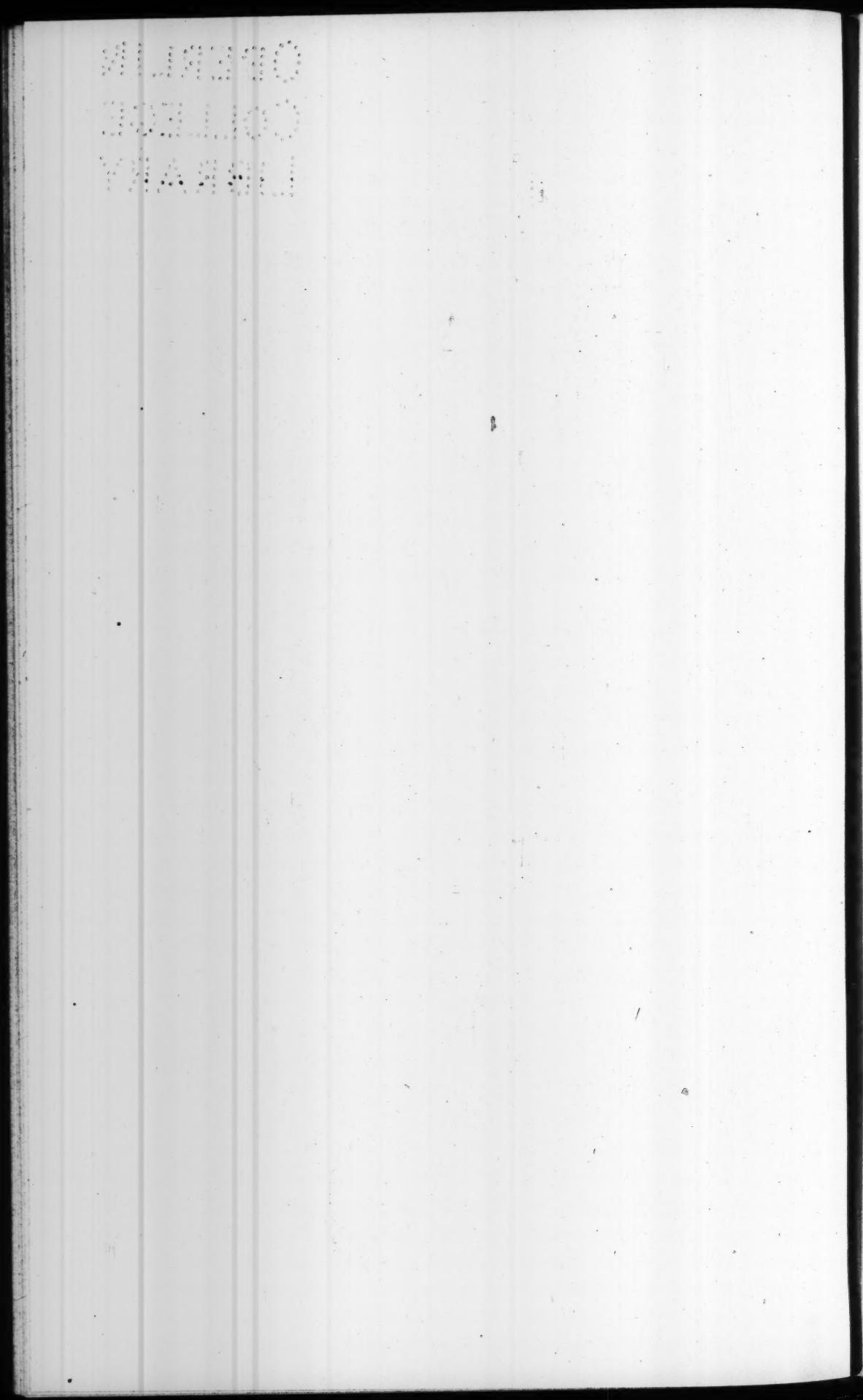
It still remains that the great part of the minute details of school control must be in the hands of the faculty of the school. No board of managers, however faithful, and certainly no mission, should be expected to have or should demand the controlling voice in deciding the hundred minor details of school management.

The "affiliated" schools bear a distinctly different relation to these several organizations. By the very nature of



ENTRANCE TO FU YAMEN, YENCHOW, ALSO ENTRANCE TO ORIGINAL REBEL KING'S PALACE.

Photo. by R. F. Fitch.



the case, no one of these organizations can have as close a relation to an "affiliated" school as to a "dependent" one. The ideal here should be lifted entirely beyond that of denominational control, whether in the sense of one denomination or of a group of denominations. Without wishing to criticise the plan of any existing institution, it can be safely affirmed that the ideal for an "affiliated" institution is that of the broadest evangelical Christian standards.

An institution of this sort must of necessity have its general control in the hands of a local board of directors or managers. This board should be representative of more than the various denominations and the several mission boards directly interested. It should also include Christian men not directly related to any mission agency. It should be responsible, not to the missions and home boards, but to some equally representative corporate body which should hold the property and which in turn should be held responsible by the laws of its incorporation. Any plan that allows the missions or the mission boards a veto power on even the important actions of the institution makes so cumbrous a form of organization as effectually to retard progress, and to make a quick adjustment to changing conditions almost an impossibility.

In considering either "dependent" or "affiliated" schools, it should always be borne in mind that every mission institution, however broad its relationships, is built upon a Christian foundation. Both the boards of managers and the faculties, therefore, should be representative of the highest type of evangelical Christianity.

Christian Education In Japan.

REV. D. B. SCHNEIDER, D.D., PRESIDENT OF NORTH
JAPAN COLLEGE.

IN attempting to give information concerning Christian education in Japan perhaps the first thing to do is to state in brief outline

WHAT THERE IS OF IT.*

For boys and young men there are 18 (3 Catholic) schools of middle school grade and above. The Japanese middle

* This survey is limited to Japan proper; educational work in Formosa, Korea and Saghalien is not considered. However, Roman and Greek Catholic as well as Protestant work is taken into account.

schools admit boys from the age of twelve up, after they have finished the six years of primary compulsory education. Their courses cover five years and their purpose is to give a general education. Their curricula include morals, Japanese, English, mathematics, history, science, civil government, drawing, music and gymnastics. There are no electives. Next come the "high schools." These were originally intended for general culture also, but very soon after their establishment they inevitably became simply the preparatory schools for the imperial universities that they now are. Their courses of study are three years long, and each of the eight schools is divided into three divisions, the first division looking forward to the literature or law colleges of the imperial universities, the second to the science, engineering or agricultural colleges, and the third to the medical colleges. Then follow the universities with their six kinds of colleges, namely, literature, philosophy, science, engineering, agriculture and medicine. The course of some of the colleges is three years, of others four years. There is also a class of vocational schools—agricultural, technical, commercial—which boys can enter immediately after graduation from the primary schools, and there is still another, higher class of vocational or professional schools—medical, commercial, technical,—that are open to graduates of the middle schools. But the above-named three grades of schools, namely, the middle schools, the "high schools" and the universities, strictly uniform throughout the country, constitute the backbone of the Japanese educational system. Of the 18 Christian schools mentioned above all have middle school departments. These all conform either entirely or quite closely to the government middle school curriculum. In addition there are two, the Rikkyo Gakuin in Tokyo and the Doshisha in Kyoto, that have university departments corresponding in grade to the two great private universities of Waseda and Keio, and covering four and one half years immediately following the middle school course. Their grade is thus from one and a half to two and a half years lower than that of the imperial universities. Four others of the Christian schools have higher departments of three years, thus covering the same number of years as the government "high schools." But in addition to these university or higher departments 8 out of the above 18 schools have theological departments. These departments cover three years and correspond in the main to an American theological semi-

nary. Besides there are 15 (3 Catholic) separate theological seminaries or Bible Schools, unconnected with other institutions of learning. The 18 institutions and the additional 15 theological schools aggregate a total of almost exactly 7,000 students. The most prominent of the 18 are the Aoyama Gakuin, the Meiji Gakuin and the Rikkyo Gakuin in Tokyo, the Tohoku Gakuin in Sendai, the Doshisha in Kyoto and the Kwansei Gakuin in Kobe. These represent the leading denominations in Japan.

For young women and girls above primary grade there are 55 (16 Catholic) schools, together with 10 separate schools for the training of Bible women. In the government system in the case of girls the higher girls' schools immediately follow the primary school course. The course of these higher girls' schools is five years long (in exceptional cases only four) and the studies resemble those of the boys' middle schools except that English is optional and emphasis is laid on sewing, cooking and various accomplishments. The above-mentioned 55 girls' schools nearly all conform in the main to this higher girls' school course of the government. Quite a number of them also, above their regular courses have higher courses of some kind—cultural courses, courses in English preparatory to teaching, courses in music, kindergarten normal training courses and Bible-women's courses. The number of students in these schools is also about 7,000. The most prominent of them are the Joshi Gakuin (Presbyterian), Aoyama Joshi Gakuin (Methodist) and the Rikkyo Joshi Gakuin (Episcopal) in Tokyo, the Miyagi Joshi Gakko (Reformed) in Sendai, Kobe College (Congregational) in Kobe and Hiroshima Joshi Gakko (Southern Methodist) in Hiroshima.

A few of these girls' schools have primary departments attached to them. There are also several primary schools in connection with Christian orphanages, and there are some 15 unattached primary schools. The Roman Catholics have a considerable number. The number of pupils totals not less than 3,000.

Of Kindergartens there are in round numbers 100. Some of them are connected with girls' schools, but the great majority are unattached. The total number of pupils is estimated by the Kindergarten Union of Japan at 6,000.

In addition to the above regularly classified schools there are a number of schools of a miscellaneous sort—night schools

for the teaching of English, commercial schools, industrial schools for girls, et cetera. They include the educational work of the Young Men's Christian Association. The total number of such schools is about 30 and the number of pupils is not less than 3,000.

Thus the total number of Christian schools of all grades and kinds in Japan is about 260, and the number of children and young people that are under Christian educational influence is about 26,000. Geographically the schools are fairly well distributed, although there is some over-concentration in the capital city, and there are some large stretches of country that are un-supplied.

THE CHRISTIAN EFFECTIVENESS OF THESE SCHOOLS.

It seems to the writer that the first question to be asked in reference to Christian schools in non-Christian lands is as to their effectiveness as educational agencies. Especially in a land where there is a fully-developed and responsible government system of education, it is the first duty of Christian schools to give a superior *education*—intellectual, moral and spiritual, on the assumption that a Christian education is the best *education*. But incidentally and necessarily a Christian school that is true to its purpose will lead many individuals to a saving knowledge and experience of Jesus Christ. To what extent have the Christian schools of Japan yielded this direct spiritual result? A recent investigation reveals the fact that of the graduates of the Protestant schools of middle school grade and upward, including theological schools, just about 50 per cent. have gone out into the world as baptized Christians. In the case of the Roman Catholic schools the percentage is probably much less owing to the fact that they have full recognition and observe scrupulously the government instruction forbidding religious teaching in schools that are fully within the government system. Of the graduates of the Protestant girls' schools above primary grade over 80 per cent. have gone out as baptized Christians. There are no available statistics as to the direct Christian results of the industrial, commercial, evening and primary schools. But those who are engaged in them are generally enthusiastic over the Christian influence which these schools exert. Christian kindergartens are as a rule very popular among the people, in spite of the fact that there are many government kindergartens, and they are in a variety of ways very helpful to the Christian cause.

In addition to the various more direct spiritual results of Christian education, there are also many indirect results and influences that are powerful factors in the leavening process that is going forward in the nation.

**MINISTERS, EVANGELISTS AND BIBLE WOMEN PRODUCED
BY CHRISTIAN EDUCATION**

About 1,300 young men have been graduated from the 23 theological and Bible training schools of Japan. A large proportion, perhaps half, of these did not have full preliminary training. They graduated from special courses or from schools that did not require a middle school and a higher department education as a preparation. The present number of Japanese ministers and evangelists is 1,476. A considerable proportion of these have not passed through any theological schools or have taken only partial courses in them, and some prepared abroad. Among the 1,300 graduates there has been considerable loss through death or going into teaching and other callings, and the percentage of loss has been greatest among those that took the full course. But the percentage of loss is decreasing as the native church becomes better established. The number of theological students has increased by 120 per cent. during the past ten years, and the percentage of those who study without full preliminary training is growing rapidly less.

From the ten regular Protestant Bible-women's training schools there have been 475 graduates, but there has also been a considerable number of graduates from the Bible-woman courses of some of the girls' schools. There are now 484 Bible-women in the service, of whom, however, a considerable number have not had a school training.

RELATION TO THE GOVERNMENT.

There are three positions that a Christian school may hold in relation to the government. The first is that of merely having government sanction to carry on a certain kind of educational work. This involves practically no regulation or inspection of the schools so related, and of course there is no restriction on religious teaching. Most kindergartens and the large majority of the girls' schools as well as all night schools and industrial schools, have this kind of recognition.

A much more distinct form of recognition is the second, by which a school is recognized definitely as giving an

education of a certain government grade, and the recognition implies certain privileges, while at the same time full religious freedom is granted. This is the form of recognition under which are the majority of the Christian schools for young men and some girls' schools. The boys' middle schools are recognized as giving an education of middle school grade, although they are not allowed the use of the name "Middle School". But they now enjoy all the other privileges of a government middle school, the chief of which are the postponement of military conscription, admission to the higher government schools, transfer to and from government middle schools, and the one year volunteer military service after graduation. Until recently graduates of the Christian middle schools were debarred from the Military Cadets' School, but this restriction is now removed, and the Christian middle schools stand on an equality with the government middle schools in all respects save that of the name. The chief conditions accompanying this form of recognition are that the curriculum of the schools must in the main conform to the curriculum of the government middle schools, there must be 220 days of teaching exclusive of examinations and holidays, certain records and examination papers must be kept for the inspection of the government, certain reports must be made, there must be a certain proportion (at present one half) of licensed teachers, the school buildings and grounds must conform to certain regulations, and the work of the school must always be subject to government inspection. The higher departments and the theological schools, also under this second form, are recognized as special schools. This recognition as special schools, however, confers no privilege except that of the military conscription postponement. A number of the girls' schools are now also recognized under this second form as giving an education of the grade of a government higher girls' school. The three privileges that accrue to the girls' schools from this form of recognition are, that their graduates are admitted to the higher government schools; they can become primary school teachers without examination; and they are permitted to take the examinations for license as secondary school teachers. One Bible-woman's training school is also recognized as a special school. This form of recognition, although involving some minor inconveniences, has been found in actual experience to be not only not objectionable,

but, by putting the official stamp upon the schools, giving them a uniform standard, and stimulating their efficiency, conferring upon them very great benefit. The Christian schools for young men were dismayed by the attitude taken by the government in 1899, but they have recovered themselves and have increased in attendance over 100 per cent. within the past ten years.

The third form of recognition makes a school a regular part of the government system, subject to all the requirements and enjoying all the privileges of a regular government school. The advantage which this form of recognition has over the second form is that in the eyes of the public it confers greater prestige due to integral incorporation in the government system. The disadvantage is that it makes a school subject to the government instruction prohibiting religious instruction and religious services. Eight (3 Roman Catholic, 2 Episcopalian and Anglican, 1 Disciples, 1 Methodist Protestant and 1 undenominational) out of the 18 Christian middle schools, and thirteen (10 Roman Catholic, 1 Episcopal and 2 undenominational) out of the 55 girls' schools are under this form of recognition. The prohibition against religious teaching is carried out with varying degrees of strictness, apparently according to the attitude of local officials. In some schools voluntary Bible instruction is allowed the first hour in the morning, in others during the noon recess, in others after school hours, in others not in the school buildings at all, while the Roman Catholic schools voluntarily refrain from all religious instruction except in compliance with the written request of a pupil endorsed by his or her parents. It is claimed that a better class of students come to schools that have this form of recognition, that religious instruction is received more gladly and heartily when attendance is voluntary, that though the direct results may be less, they are not a forced, hot-house product, but are genuine and healthy. It can not be denied that there is a measure of truth in these claims. It is noteworthy that every one of the schools established and sustained by Japanese alone has this form of recognition. Nor can it be denied that they render their share of help to the Christian cause and have perhaps a distinct mission of their own to fulfil, especially in the way of dispelling prejudice against Christianity. At the same time the majority of the missionary body are probably right in their conviction that for the direct

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positive results that Christian education is expected to contribute to the general Christian cause, those schools must be looked to that have unrestricted freedom to teach Christianity.

THE PRESENT SITUATION AND OUTLOOK.

The Christian middle schools are in a flourishing condition. Eighty-six per cent. of all the students in the boys' and young men's schools of middle school grade and upward are in the middle schools. Most of these schools have more applicants than they can take, and this is a condition that is likely to continue. They fit into the government system and are now permanently established factors in the educational work of Japan. All they need to do is to keep up with the times. Their position is enviable.

But not so with the higher departments. These, although recognized by the government as special schools, do not fit into the system and their students have no definite outlook for positions or bread-winning after graduation. If the government would recognize them as giving an education of equal grade with the government "high schools" and admit their graduates to the imperial universities, they could become as flourishing as the middle schools now are. But it is the policy of the government not to allow any private high schools. Hence the Christian schools must devise other ways. Two of the schools, the Rikkyo Gakuin and the Doshisha, have become universities, and in both of them in addition to literary courses there are also economic courses. The latter are flourishing because they lead to definite callings. There is among the people no demand for, nor scarcely even an understanding of, a cultural education above middle school grade, and for this reason only vocational courses have any hope of success. The two other schools that have vocational courses in their higher departments have also comparatively good attendance.

The theological schools are doing their work steadily and with increasing efficiency. There are too many of them, but through the movement toward unification this evil will probably in a measure be remedied. However, they would become much more successful than now, if the higher or collegiate departments of the several schools would become flourishing, so that from them more students could be recruited for the theological courses.

The girls' schools have not grown rapidly (only about 21 per. cent) during the past ten years, mainly because during this period the establishment of government girls' schools has been vigorously pushed. But they will gradually come to the front again.

The primary schools will probably not grow much. Private primary schools are not permitted by the government except in substitution for public schools or for the benefit of children that are exempted from school attendance on account of poverty.

The kindergartens have grown very rapidly in recent years. They are looked upon with favor and will probably continue to grow apace in the years to come.

A CHRISTIAN UNIVERSITY.

Both for the purpose of furnishing an outlet for the students of the present higher departments and for the sake of the great mission such an institution has to fulfill, one central Christian university should be established in the capital city. For this the Association of Christian Schools as well as the friends of Christian education in Japan generally have been agitating during the past year or two. It should be an institution fully on a par with the imperial universities, and should stand as the apex of the Christian educational effort in this land. It should feel national responsibility and fulfill a national mission.

THE ATTITUDE OF THE GOVERNMENT AND OF THE PUBLIC.

A few days ago the opening ceremony of the Doshisha as a university was held. On that occasion the Minister of Education, a president and an ex-president of an imperial university, a governor and a member of the house of peers were present. Congratulations were sent by two ex-premiers as well as by Count Okuma and Marquis Inouye. A prominent daily of the capital said the next day: "We believe the establishment of Doshisha University was the right thing at the right moment. The shortcomings in certain features of the Government schools and other secular institutions of learning have become too glaring to be long overlooked." "Let Christianity now try its hand in solving the problem of moral education in the schools. We believe the Japanese nation is at last to get rid of its religious prejudices and judge the tree by its fruits." There are

other signs that indicate that the time is coming, perhaps sooner than the schools are ready for it, when the Japanese nation will hunger and thirst for all that Christian education can give in the way of moral and spiritual inspiration and uplift. Meanwhile the schools have much reason to busy themselves with the correction of their weaknesses, the improvement of their equipments, and the strengthening of their teaching forces both Japanese and missionary.

It may be added that probably never, except perhaps in the late eighties, has the Christian educational movement in Japan shown so much vigor as in the past few years. Nine of the leading schools for young men have put up large new buildings, while two others have begun the establishment of entirely new and quite elaborate plants. The conviction has never been so widespread as now, not only that Christian education has been fundamental in the Christian movement in Japan hitherto, but also that to the future of Christianity in this land a body of well-distributed and efficient Christian educational institutions is an absolute necessity. It is a conviction that is shared by Japanese Christian leaders and missionaries alike.

Why we Believe in the Kindergarten for China

BY MRS. O. C. CRAWFORD.



COUNTRY'S greatest resource is its children. Someone has said "To-day, as never before in the world's history, the Child is King."

In the educational world, the importance of the first years of the child's life are beginning to be acknowledged: his physical welfare has come to be a recognized study, for it is seen that the health and strength of maturity depend upon this early growth.

The time of times for the improvement of a child's mind and for the forming of a child's character, is now,—this present hour,—while he is a child.

One of the greatest lines of the world's work lies here before us: the understanding of little children in order that they may be properly trained. Correctly understood, it demands the highest endeavor, the broadest culture, the most

complete command of self, and the understanding of one's resources and environments. No other form of Christian effort brings such immediate, such large, and such lasting results as work for the children.

The Kindergarten has not yet reached perfection, but is growing each year in efficiency, and the significance of the Kindergarten for the salvation of neglected childhood and its efficiency in the unfolding and filling of child life in its earliest stages has been brought out so unmistakably that we yearn to secure for the little ones of this great land the power and beneficent influences involved.

Aim to educate the child for life. Strive to develop within him those forces that will tend to make him a power in the world and enable him to enter into and enjoy the life of humanity. The personality of the teacher, the spiritual atmosphere of the Kindergarten, the joyous happy participation in work and play are important factors in placing the child in a correct life attitude. To stimulate the activities of the child, to give proper attention to physical conditions—thus enabling him to grow strong in body as well as in mind—to give him a glimpse of those institutions embodying the culture of mankind, to foster within him a love of nature, to lead him to establish a feeling of goodwill and fellowship toward those about him, to help him form correct habits, thereby developing a self-reliant character, to lead him ever onward and upward toward that which is highest and best, is the true mission of the Kindergarten.

To acquaint the public with the value of this new system of child-training was one of the purposes of the friends of the movement during the early years, when it was brought, like all similar reform movements, face to face with prejudice, skepticism, ridicule, and ignorance, but now the Kindergarten, after much reorganization of its theory and practice, is so well established in the confidence of the public that there is no longer a need for defence of its cause. A movement of such vigor and power could not fail to make an impression on education, and the Kindergarten to-day is recognized as one of the greatest forces in current educational history.

The movement, as we know it to-day, has been three centuries in the making. The spread of the movement during the past twenty or thirty years has been a significant part in the educational life of America. It has been one of the vital

influences in American education, and its influence has been exerted along many different lines and among many different groups of people. America has given to the world an ideal of self-government. It is the province of the Kindergarten to nourish and foster that ideal in the heart of the child, for only as the ideal is realized in the heart of the individual can America expect to hold her own among the nations of the earth. If the Kindergarten is desirable in America, it is tenfold more so in this country. There will be many new steps taken by this nation when the more immediate and troublesome problems resulting from the revolution are disposed of, and the Kindergarten is the educational expression of the principles upon which Republican institutions are based.

Froebel and his co-workers set a new ideal of education before the eyes of their contemporaries and they pursued it with such vigor that it was counted as among the revolutionary tendencies of that time.

Trusting to its inherent truth to win recognition and influence, it started on its educational mission as an independent institution, the embodiment of a new educational ideal. Its promoters proclaimed a new theory—that of man as a creative being and education as a process of self-expression. Froebel's theory is a theory of life and not of child education alone. Truly the charming picture of the little ones playing though at work, carries with it a full conviction of its usefulness as well as of its adaptability. Not so with much of the other educational work. From the very nature of educational processes, the foundation of good work in the schools must be laid most carefully. Not only must long periods of time elapse and patient effort be continuously expended, but, above all, a true educational philosophy must ever direct the teacher's efforts. To the upbuilding of such a true philosophy of education Froebel devoted the years of his long and fruitful life. How mistaken the conception of him as a kind-hearted enthusiast, fond of children! How often is his beloved Kindergarten considered as a complete thing in itself—a mere special system, planned only for childhood, instead of the first step in the adaptation of the Froebelian philosophy of education as a whole. It is not merely a special system of work for the small children: it is a complete practical system of education to train the pupil into a broader relation with the world into which he is to enter.

The Kindergarten embodies the fundamental principles of child training and it has become part of the school system in every progressive community and its principles are being increasingly applied in elementary education. We find, now, additions of drawing and manual training to the curriculum in elementary grades. The introduction of these subjects shows the new trend in education—a trend in the direction of activity as a principle in school work, though they are often added to the school curriculum without an insight into their real purpose and value, or their relation to the customary studies. Kindergarten methods in primary work are too often a superficial using of Kindergarten materials with older children without adequate insight into the principles which underlie kindergarten procedure. The Kindergarten can never be a substitute for the primary school, neither can the latter ever be a substitute for the former. Each is dignified with a distinct sphere of its own, for each stands for something definite and necessary in the life and development of the child. One in aim, but differing in means and methods, they will continue side by side, working together in harmonious interest and mutual helpfulness to solve the problems of education.

The study of the psychology of childhood has immensely emphasized the importance of early training.

We believe in the Kindergarten because its methods are based on a reverent recognition of the supreme importance of the child. Froebel was the first great educator who recognized the true value of the individuality of each child and studied the child's interests and powers with a view of making his self-activity the chief agency in promoting his development intellectually and morally and securing his culture in the various departments of his great inheritance of literature, art, music, science, institutions and religion.

The new revelation of the value of the child's self-hood made through the Kindergarten has been the most vital element in the development and transformation of modern educational ideals both in regard to teaching and training. All methods of teaching and training are now tested by their influence on the individuality of the child. Any educational process that fails to use the child's self-activity is known to be ineffective if not positively destructive of power, and it gradually gives place to a better method as soon as its defects are clearly revealed.

The Kindergarten places emphasis on the *natural* instincts of childhood, upon its love for companionship, its desire for activity, its love for the beautiful, and its yearning for knowledge. The educational process as interpreted by the Kindergarten consists in the direction and utilization of these instincts for the furtherance of the child's intellectual and moral development. The Kindergarten furnishes an all round development because it meets the varied needs of the child, and influences him at an age when impressions are most lasting.

Briefly stated, the underlying principle of Kindergarten teaching is, that we should strive to call forth self-activity, develop inventive powers, prepare the child for social co-operation and provide for him happy and harmonious surroundings.

The child is an organic unity consisting of parts, each part being essential to the whole.

The lifework of man is to become God-like—to be perfect according to the divine model.

We must develop mind and soul aright to their noblest powers and we must recognize the importance of the body in enabling the mind and soul to develop aright. We must give the child wise companionship and guide him in his play. Not instruction or not knowledge but growth toward an ideal perfection of body, mind, and soul, should be our aim in teaching these Chinese little ones, who are the hope of China and the future of the Kingdom of God.

The Kindergarten, too, is an organic unity, consisting of many parts, science, games, songs, stories, occupations, and gifts.

Intellectually the germinal seeds are planted and started to grow by the various phases of life and work presented in the Kindergarten.

In science we aim to teach, not accurate technical knowledge, but a love for nature.

"We have been convinced," said President Eliot, "that some intimate, sympathetic acquaintance with the natural objects of the earth and sky, adds greatly to the happiness of life and that this acquaintance should be begun in childhood and developed all through life. A flower, a tree, the sky, is an inexhaustible teacher of wonder, reverence, and love."

An intense interest in everything about him is the heritage of every child, but often his interest is dulled because of a lack of proper objects upon which to bestow it. The Kindergarten

develops the child's love of nature and uses this love to reveal to him some of the greatest moral and religious ideals. The child is trained to observe nature processes and brought into close relationship with nature.

To the little child, the sun, the moon, the stars, the clouds, and the flowers appeal strongly; life calls to life, and the living creatures are objects of absorbing interest and affection. It is delightful to recall the expression on the face of a child watching the spinning of a cocoon, or a bowl with tadpoles moving about in it, his evident love for a tiny, downy chicken, for a kitten or a puppy, and his pleasure in a handful of dandelions or even weeds from the wayside. To the child who is so fortunate as to find sympathetic interest in the grown people with whom his lot is cast, the childish memories which stand out most vividly are of those joys which nature presents to him. Eugene Field says, "Every man should have a layer of country experience in him somewhere." Alas! to how few of these little Chinese tots about us are these childish pleasures known. What a source of pure, persistent joy to the Kindergartner that she can bring a sympathetic, intelligent response to their childish appeal, that she can give them that environment that will enable them to grow into a full and joyous life. Thus nature grows dearer and the child's conception of all these newly-made friends more beautiful and vivid, awakening in him a spiritual truth which leads him to trace all life back to its source, making this the means of spiritual culture.

That Play is a potent factor in stimulating a healthful physical and intellectual growth has come to be an educational truth which is fully recognized. The Kindergarten uses play as an organic part of school work. The revelation of the educational value of play would be a sufficient justification of the Kindergarten if there were no other reason for its existence. We are indebted to Froebel for teaching us to utilize play in a systematic manner in the education of the young. He chose his plays so carefully that they are not merely pleasant ways of occupying the time of the children; they are intended to mean a great deal in the nature and power of the children, physically, intellectually, socially and morally. In all play the child should be self-active, to a greater degree than it is possible for him to be in any other department of his school life. Nothing else can appeal to a child so fully and satisfy his need so long as play. Physical games are for bodily

development, intellectual games to impart knowledge and develop the mind, symbolic games impart some spiritual truth to help in life.

The importance of play has been, and is being, emphasized, and it is said that the nations that have shaped history are those which have been devoted to play. A very important part of the college games in which the young men and women indulge is the development of power, poise, self-reliance, and courage. These acts of play—these contests—are in part a training and serve to develop habits of order and attention, and to strengthen character, self-control, and judgment.

Songs, Stories and Pictures are so selected as to call forth mental images the child can easily grasp and retain. The value of music as a factor in elementary education had been recognized for a generation before pictorial art had been accorded such recognition. Music, like representative art, must begin in feeling and intelligence and not in technique. Musical centers are awakened by the songs dealing with the sweet, simple experiences of common life. Stories give an idea of right duty. It is important to be familiar with a number of good stories. If a story is well told, children will love to hear it over and over again. A story that will appeal to children must have a good beginning as well as a good ending. Children never tire of the old expression "Once upon a time" or, "Many, many years ago." A story must be full of action and the teller must see the sights and feel the emotions she is describing. Repetition, such as that of the story of the "Three Bears" or "The House That Jack Built" is always fascinating to children. The story is of value to stimulate the imagination, and the fairy story and fable are especially helpful. Children are natural hero worshippers and if told good historical tales, they will grow to love great heroes as they will love their best friends. Then, too, children are exceedingly fond of animals, and simple little tales of the ant, the toad, or the bee will not only instruct, but greatly interest them. The moral must be an integral part of the story. The roots of a vital interest in literature and true history are started to grow by the stories of the Kindergarten.

Art centers are definitely developed by the suggestive work in color, form, and symmetrical arrangement. Since the themes of the great masterpieces deal with the fundamental experiences of human life and portray vital facts of Christian-

ity, this growth of art insight cannot but deepen and enrich the emotional and spiritual life of the children. John Quincy Adams has said, "What we make our children love and admire is more important than what we make them learn."

The Gift and Occupation exercises are the foundation for art and manual training work. Their purpose is to develop skill of hand, to give knowledge to the child by materials and not word of mouth, to develop the powers of mind, as observation, memory, imagination, and reason, and to give opportunity for expressing his own original ideas in invention. These occupations of the Kindergarten start growth-centers of industrial, constructive, and productive power, and give all children, rich or poor, reverence for work and productive achievement. The children work at their varied occupations not merely to produce things but to arouse and develop vital centers of intellectual and moral power.

Social roots are started to grow by leading the little ones to live through the best experiences of the race in the games, stories, and occupations.

The true religious elements have their roots developed by the reverent opening and closing exercises, by the songs, by their experience in aiding in the production and development of the life of flower and plant, and by the gradual recognition of a power behind the life and growth and movement of plants and animals and of the universe as they see it revealed in sun and moon and stars, in wind and cloud and in rolling seas, or lakes or rivers.

The Kindergarten is the youngest child of Christian education. More than anything else, is immense value to all Christian growth and power gained from daily presence within its walls and surrounded by its spiritual atmosphere.

The value of the Kindergarten for children, and Kindergarten training for teachers is being increasingly recognized in missionary work. The little ones will take with them the memory of many songs about God, Christmas songs and Bible stories they have come to know so well, the blessing asked at luncheon time, the ideas they have gained about fruit, flowers, grains, trees and stones, and the God who made all these things for us. Then there is the special adaptability of the Kindergarten idea in training of little ones in foreign lands. The teacher has an immense advantage as she may begin at once to apply her methods without waiting to overcome all the

obstacles of language and custom as a teacher of older pupils must do. Among educators, none aims more consciously than the Kindergartner to develop the whole child, the whole being.

Our most enduring work will be with the children. Not only do we desire to educate the child's mind and body with the charming symbolic exercises of the Kindergarten, but we will teach each day a little of the story of the life of Christ and also Christian prayers and hymns.

The Central Congregational Church of Topeka, Kansas, organized a Kindergarten as one of its working agencies in 1893. In discussing the step taken by this church, the pastor, the Rev. Chas. W. Sheldon, said, "When we consider the value to a church of work done for the children by holding their growing life in close sympathy with church life and so educating the future supporters of the church, it is surprising that the Kindergarten has not found its way more quickly and generally into church activity. The stimulus to the Sunday-school, to the home, to mothers, and to every part of church life is instantly and continuously felt."

A Paulist Father, when asked if he did not fear the materialistic tendencies of the times would weaken his church, replied, "Oh, no, we Catholics catch our people young and they never get away from us. We hold that if we can have the care and guidance of a child under seven years of age, it will always come back to the church in after years, in every important crisis of grief or joy in life. That is why our great church is unaffected by the godlessness that alarms others. We make Catholics of little children, and they never cease to grow as the twig is bent."

Not only is the influence of the Kindergarten upon the children remarkable, but its influence is extended and deepened by means of training classes and mothers' meetings, until it is recognized as one of the most helpful means of building up the church and neighborhood. It will be found well-nigh indispensable, not only in building up character in children, but also as a means of reaching the homes that would otherwise be closed, and of bringing other members of the family under its influence. In the effort to win the goodwill of the parents, nothing will be more successful than opportunities given to their children. By careful and tactful visitation and invitation, the Kindergartner dispels suspicion, wins the confidence of the mothers, and secures a welcome which enables her to get

into the homes and affords an opportunity to become acquainted with conditions there. The touch of the Kindergarten upon the home is nothing short of remarkable.

Mothers' classes, among lines of work carried on, must be given first place. Many of the mothers can best be reached through their children. The serious discussion of the fundamental problems of motherhood and childhood open up a new world of thought to many. It gives a new meaning to life, and leads to the formation of higher ideals and nobler purposes. The inspiration that the Kindergarten gives to many young mothers is one of the reasons for its success. They come to the mothers' meetings for the special purpose of getting the help they need with their children, and an effort is made to acquaint them with the fundamental principles of child-rearing as they are embodied in the theory and practice of the Kindergarten. In thus bringing the teachers and parents together, mutual problems can be discussed and the views of each enlarged.

The Kindergarten is a constructive and preventive philanthropy, contributing an influence for upbuilding and ennobling of character which cannot but produce gratifying results in the future.

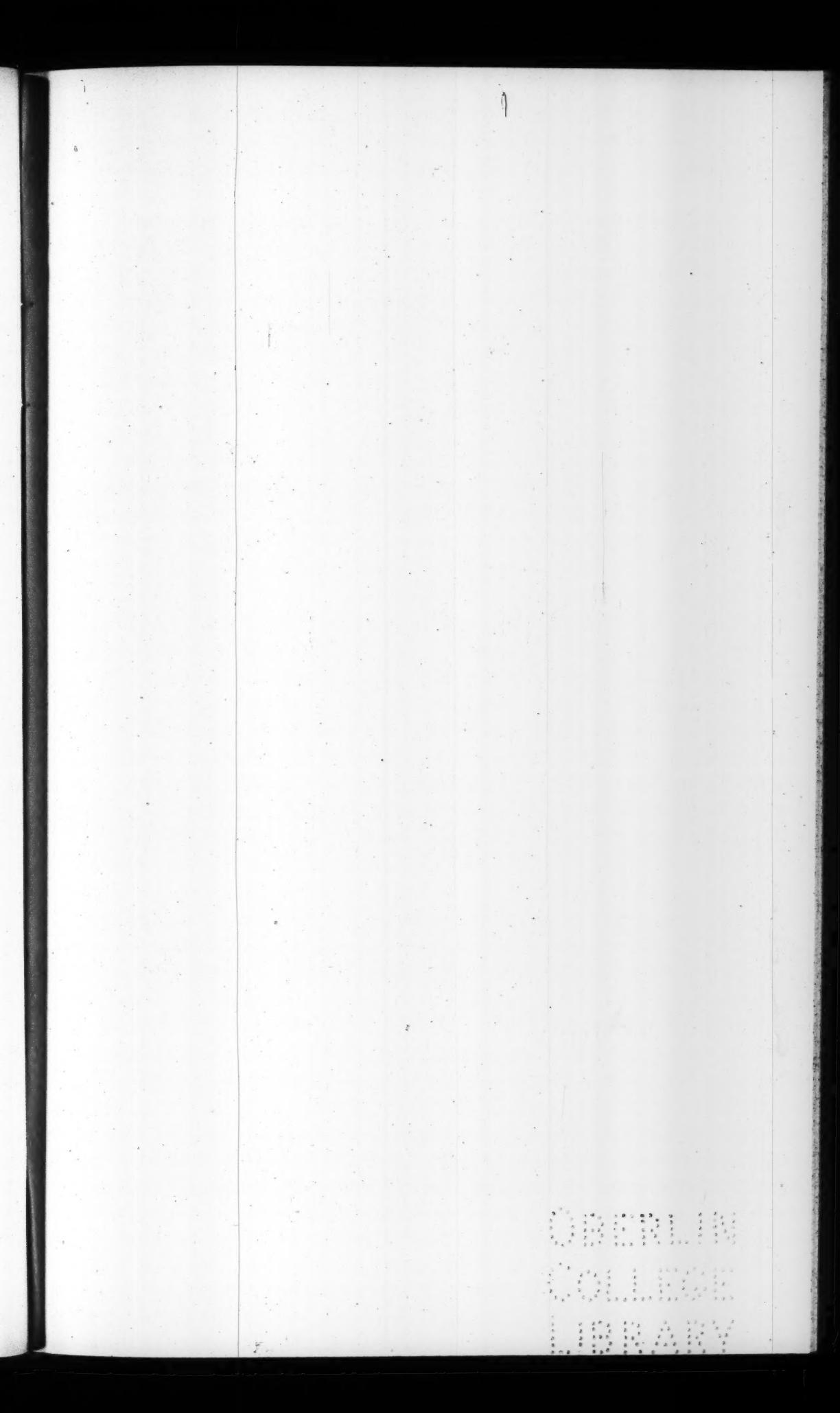
But Kindergartens cannot be carried on without the organization and maintenance of training schools from which its supply of workers can be recruited. The successful management of a Kindergarten demands a Kindergartner of experience and ability. Workers are needed in the Kindergarten, and, as practical experience with the children must necessarily constitute an important part of the training, the candidates are assigned to actual work in the Kindergartens, usually from the time they enter the course, and continue such work until it is finished. We can get the equipment and materials for a good Kindergarten, and a large number of girls are willing and anxious to take the training, but we lack experienced workers and experienced women to train the girls. Those who are in the work have not time to train the girls, but they do it from necessity as there is no one else who is capable. As the demand for Kindergartens increases and adequate opportunities for Kindergarten training are still lacking, many, with little or no preparation, will attempt to open Kindergartens, but with only superficial insight into its tendencies they will soon deteriorate into mere mechanical routine, while a thorough

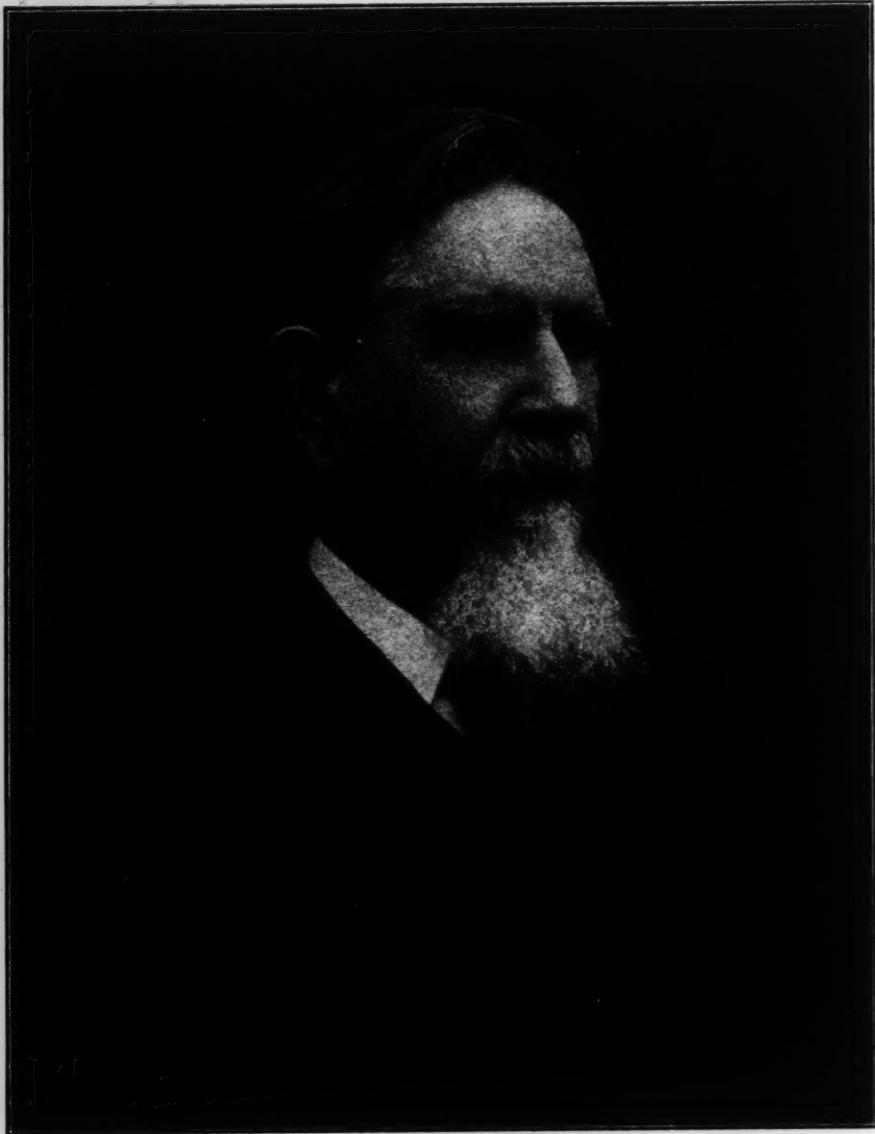
acquaintance with the practical working of the Kindergarten cannot fail to give new insight into the meaning of it as an institution and lead them to place a higher estimate on its principles, and their own ideals will be strengthened and uplifted. We are, to-day, perhaps, the youngest child of the International Kindergarten Union. Our experience has been limited to that of organization, to the launching of a new work in a new country ; and, like all pioneering, it shows elements of crudeness, yet there are certain fundamentals which we are endeavoring to recognize, and, above all, we seek to maintain a high standard for the training work.

It is no small testimony to the many-sidedness of the Kindergarten that organs differing widely in aim and character should have adopted it as an agency for the furtherance of their own particular aims. Temperance societies, business concerns, and social settlements have adopted it. Its principles are being accepted and applied in Sunday-school work and it has become an agency in Church and missionary work.

It has been impossible to discuss here in detail various problems that present themselves in the application of these principles to various phases of work in the Kindergarten, or even to touch upon many of them, but we want the coöperation of educators, parents, and friends in perfecting this scheme of child-culture destined to meet a great need. We are glad of this opportunity to let others know what aims, purposes, and ideals we are striving to attain, and to receive from other educators the help and criticism we need. We shall hope to be mutually helpful by a better knowledge and sharing of each other's problems.

May the friends of the Kindergarten be stimulated to even greater efforts in its behalf and those who have thus far given it but little thought be led to give it favorable attention.





Yours ever friend Mr & Mrs. Hartie
with much love every good wish.

Hartie

Aug 1st 1908

Griffith Hartie

In Memoriam :—Dr. Griffith John

ON the 25th July Dr. Griffith John peacefully passed away at Clapton, a suburb of London, where he had been living ever since his return to England rather more than six months ago.

Dr. John was born at Swansea in South Wales in December 1831. Having studied for the ministry at Brecon, where he acquitted himself with great credit as a student, he was sent out to China along with Alexander Williamson, by the Directors of the London Missionary Society. They arrived in Shanghai in September 1855. The Society they were connected with was at that time represented by a band of strong men and illustrious missionaries. In Hongkong were Dr. Legge and Mr. Chalmers. In Amoy were the brothers Stronach. In Shanghai, among the older men, were Dr. Medhurst, Dr. Lockhart and Alexander Wylie; among the younger ones, were Muirhead and Edkins. Other devoted men there were who on account of death or sickness, before long dropped out of the ranks.

The first six years of Griffith John's life in China were spent in the Kiangsu province. Several of his colleagues had been sent to China, as he himself had been, with a view to their moving farther afield when the way for advance should open up.

During Griffith John's first year he came powerfully under the influence of Dr. W. H. Medhurst, one of the wisest, most devoted and most scholarly Missionaries who ever came to China. In later days Mr. John often alluded thankfully to the impressions that friendship had made upon him. Dr. Medhurst was then an elderly man and in poor health. In September 1856 he returned to England where he died shortly after his arrival.

Griffith John was by nature always enthusiastic, always intense and always sanguine. By grace, and by cultivating habits of self-control and self-discipline, he was also always industrious, always persevering and always alert. These characteristics showed themselves equally whether the immediate matter in hand was study and preparation for his life's work, or itinerating, preaching and carrying on other forms of service in the neighbourhood in which he lived.

In 1861 he saw the beginning of the fulfilment of his hopes when Hankow was opened as a Treaty Port and he was appointed, along with a colleague, to commence there a Mission of the London Society. Griffith John will always be associated with Central China in the minds of those who knew him, and in the minds also of all who know Hankow and Wuchang from the point of view of the new moral and intellectual life that contact with Christian Missions has brought within reach of the Chinese people. Consuls, Officials of all sorts, and Merchants come and go, and their very names remain unknown to the Chinese inhabitants, but the name of Yang K'eh-fei, as Dr. John was called by the Chinese, long ago became a household word with thousands and tens of thousands of the people, not only in Hankow but throughout a large tract of country in Hupeh, and also in Hunan. An amusing

illustration of its use, as a name to conjure with, was seen some few years ago in Ch'angsha the Capital of Hunan. In order to meet the demand then beginning in Hunan for elementary books for teaching English an utterly illiterate Chinaman, producing a perfectly worthless and grotesque English primer announced on the title page that it was by Yang K'eh-fei! He knew the worth of the advertisement but left his customers to find out for themselves the value of their purchase.

To tell the story of Dr. John's work in a few words would be an impossible task. He had an unlimited faith in the ministry of preaching as an instrument for reaching the masses. Not that he underrated other agencies for carrying on Missionary work, but for himself, 'his pulpit' as George Herbert says 'was his throne.' Yet he was always far more than a preacher. Almost any scheme for uplifting and benefitting the Chinese would have his sympathy, and his help as far as he could give it. Into his own and serious enterprises I shall not now attempt to enter. It is not the multitude of the incidents that can be related in connexion with any man, nor the varied forms of his activity, nor the record of what are accounted his 'successful' undertakings, that either make the man's life, or that explain the character and secret of his influence. At the back of all real human greatness there must be always some great faith, some deep convictions, some noble and self-sacrificing purpose and aim. 'Griffith' is the Welsh for 'great faith,' and Griffith John's name answered to his character. He believed immovably and with the whole force of his heart and mind in a living and righteous God, in Jesus Christ as the effulgence of God's glory, and in the Cross as the way of life. He believed also in man and in men, as capable of being restored by Christ to the dignity which God designed for them, although for the present we have all lost our heritage through sin and wilfulness, and self pleasing. He had a deep and vivid conviction that China and the Chinese had been created and kept all through the ages for a great end, and believing this he reckoned that the one great business of his own life was to be, in God's hand, an instrument for China's salvation. To bring the Chinese to the knowledge of Christ and to faith in Him, and to experience the power of His grace, was Griffith John's lifelong aim and the purpose which dominated all his thinking and all his action.

Correspondence

EDUCATION vs. EVANGELISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In an advertisement of his report on Foreign Missions, in a recent number of The Literary Digest, "Pastor" Russell, the leader of Millenial Dawnism, who has recently made a tour of the mission fields of Asia, makes the following strong statements in reference to the methods at present being used to win Asia to Christ:

"The present methods cannot be called successful: because Christianizing endeavors seem pretty generally to have ceased. Present missionary endeavors are almost exclusively along the lines of secular education. . . . There are evidences of positive teaching in the past but there is very little positive religious teaching now being done, because the people would resent it and keep their children from the schools." And much more to the same effect.

For some months a leading Baptist layman in Georgia, Mr. Thos. E. Watson, editor of The Jeffersonian Magazine, formerly a member of Congress, and candidate for Vice-President on the same ticket with W. J. Bryan, and a man of great intellectual power, has been making similar charges against our mission work.

It is also a fact that there has been great difference of opinion in the missionary body itself as to the wisdom of using so large a part of mission funds and so large a part of the missionary force in the teaching of what we call "western learning." Some

missions have even been rent asunder on this question, my own among them.

It is also a fact that there is no New Testament precedent for this form of mission work. The apostolic church gave itself to the preaching of the gospel to the masses and the training of an effective ministry.

Our justification for this work is that of Christian expediency, the right of the churches of Christ to use any proper method to help establish His Kingdom on the earth.

Evangelistic work is founded on the direct command of Christ, so is the teaching of religious truth, that is, Bible truth, to our converts. "Preach the Gospel to every creature . . . teaching them to observe all things whatsoever I commanded you."

Christian education must justify itself in a way that evangelistic work need not. The latter is based upon Christ's command; the former upon expediency. Our educational work must produce fruit to justify its existence or it must be abandoned and all our time given to evangelistic work and training of the Christians, especially a native ministry, in the Word of God.

With these preliminary statements I want to give my experience to your readers. If I am wrong I want to be set right. If I am right, it seems to me we ought to go most thoroughly into this whole question when we all believe that we are entering upon a new era in the history of missions in China. In the eight years that I have been a missionary to China I have had the pleasure of meeting hundreds of

my fellow workers, and I believe, from my contact with them, their one great purpose in life is to establish as rapidly and efficiently as possible in China the Kingdom of our Lord Jesus Christ. They want to adopt the method or methods that will be most fruitful to this end. I believe that all will agree that if our methods are right we ought to work them to the utmost of our strength and ability, if wrong we ought to change them.

Now I came to China eight years ago a most ardent educationalist, under the impression, from books I had read, that direct evangelism had failed to reach any but the clod-hoppers and coolies of China; that we could hope to win the educated and upper classes only by using Western learning as a bait. I was a member of the Board of Trustees that founded the Shanghai Baptist College and Seminary and was proud of the part I had in it. I had little patience with those in our Mission who opposed the putting of tens of thousands of mission money into that plant although we had few students in sight to put into it.

After eight years of observation and close study of this question in such educational centers as Nanking, Soochow, Hangchow, Shanghai, Tientsin, Peking, and talking with many fellow workers I have been compelled to change my views considerably. I want to put my conclusions before your readers and if I am wrong I want to be placed right, for I know that the great majority of workers do not feel as I do.

Some of the conclusions to which I have been led are as follows:

1. The large emphasis that has been placed upon education-

al work has caused and is more and more causing the neglect of evangelistic work. We claim about one million adherents out of China's four hundred million. We are concentrating our efforts upon the million to the large neglect of the four hundred million. A comparatively small part of our mission forces and funds is now being used for evangelistic work.

2. Our colleges and universities have not been the successful evangelizing agencies it was claimed they would be, certainly not enough to justify the enormous sums of money expended in comparison to other forms of work. The number of college graduates who are active, working Christians to-day are not sufficient in number to justify the claim of being such agencies, in *comparison to the amount of money and labor spent*.

3. Our colleges have up to the present failed to give us the trained native ministry we had a right to expect. Most of the Chinese preachers I know have only the old Chinese education and Bible training. Our college graduates have gone into business or government service.

4. The tendency of higher education is always to emphasize intellectual culture to the neglect of moral and spiritual culture, to substitute training of the mind for regeneration of the heart, learning for character. "Knowledge is power" but power for evil as well as for good as we all know. In a recent copy of *The Record of Christian Work* I find two statements in two different articles showing how this tendency is at work in Europe. One writer, speaking of Germany, says: "Nowadays everyone wishes to be cultivated: no one uncultivated."

Now what is culture? True culture means the possession of religion, morality. All other things cannot produce culture. Honors, pleasure, gold cannot: neither art, literature, science, technique, trade, discoveries, inventions, politics. . . . In the schools every weed of the field is brought in and examined, every river in Brazil counted up. And the Saviour of the world gets first twelve hours, then four, then one, and finally in the very cultivated schools no hour. As if the weed in the garden counted more than the Saviour of the world."

Another writer says of Italy: "The writer of these notes fell into conversation with a clever Italian barrister from Turin, who gave him much information about the intellectual life of Italy. The growth of the University of Naples and the intellectual keenness of Neapolitans, their skill as investigators in biology, in psychology and mathematics, were constantly dwelt on. 'But they have no character! It will take a century for the development of character!' was the repeated refrain which ended the eulogies."

France is the most scientific nation on earth but what of morals and religion there? All America has been stirred recently by revelations made by Mr. Crane and others as to the disgraceful moral life of large numbers of students in our American colleges and universities.

This result will always follow where culture of the Christian life is neglected for the mere training of the mind. My observation has led me to the same conclusion that Mr. Russell's has led him, that even on the mission field the Bible

and Christian training is being crowded out by the pressure of the secular branches. We must expect the same fruit here as indicated above.

5. Our present methods tend to the pauperization of the Chinese church. The effort to graft on to the weak Chinese church, just out of heathenism, a great educational system, patterned after that of countries which have had Christianity for many generations, is like trying to produce fruit from a young fruit tree by some extraneous method instead of waiting for the tree to reach maturity and bring forth fruit out of its own life. The foreigner furnishes everything and pays for everything and as a natural corollary controls everything. When will the native church get on its feet while it is coddled and controlled in this fashion? All incentive to self-support is taken away by the constant inflow of foreign money, and the Chinese Christian is overwhelmed as he sees the expensive school buildings, church houses, and other equipment put up by foreign money. He knows he can have no control in the management of these things and he either hides away his few cash in shame, or, worse still, is led to look to the foreigner for the financing of all religious enterprises. To me this is one of the most reprehensible results of our present mission methods.

6. In my opinion the approaching competition of government schools will have the tendency to still further weaken our evangelistic efforts as we pour in the men and money to keep up with the development of the Chinese system.

7. We have been congratulating ourselves of late because our

mission schools have played so large a part in the awakening of China. There is not the slightest doubt that their influence has been very great.

But let us not deceive ourselves into believing that the westernizing of China means the Christianizing of China. The two terms are not in the least synonymous. The one may help on the other. And on the other hand it may hinder. The westernizing of Japan half a century ago has certainly not yet been followed by its becoming Christian. Is it not true that the missionaries in Japan made the mistake then that we shall be tempted to make now, that is, concentrate our efforts on school work and neglect the winning of the masses to Christ? Unless I have been misinformed the mission schools of Japan have been guilty of inoculating the church of Japan with western materialism, a Godless evolutionism, higher criticism of a destructive kind, and other isms that run riot in our western colleges and universities. The result is a cultured church but a church that has no evangelistic spirit to speak of and will never win Japan to Christ until there is some good old-fashioned preaching of Jesus Christ and him crucified, in the life of the church itself.

No, let us not believe that we have won China to Christ because we have convinced her that a locomotive is superior to a wheelbarrow, a steam boat to a junk, an electric lamp to one using bean oil, or a Republican government superior to an absolute monarchy.

In conclusion it may be said that this criticism is all negative. But I have a constructive program to offer. It is not

original. Any one who is interested to know what it is will find it in I Corinthians 1: 18-2: 16. It is dwelt upon at some length in this passage but it is the spirit of the whole New Testament, the evangelistic spirit.

If we work under this program, we shall never let secular education be more than an auxiliary. We shall let nothing, however important or desirable in its right place, displace or even interfere with our evangelistic propaganda. After eight years of close study of the subject I am convinced that the majority of the Missions in China are in grave danger of putting second things first and first things second.

Yours sincerely,
T. F. McCREA.
Southern Baptist Mission.

THE INDEPENDENT CHINESE CHURCH.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: As one of many who must have read with unusual enjoyment the June "Recorder" on Chinese churches and the Missions, I write to thank you and to suggest that this increasingly important subject may be soon taken up again.

Dr. Campbell Gibson says:—
"When we come to practical details, and try to define the departments of service which should soon pass into Chinese hands, many complex considerations come into view." It would be a help to know what has actually been done in missions where the independence of the Chinese church has made definite progress. Let me mention one of the latest steps in this direction taken here in

Shantung. When a church (or pastoral district) can provide the whole of a maximum salary for their pastor it thereby becomes independent (自主). Among other powers its pastor becomes an ex-officio member of the Provincial Church Council. He is made responsible for all the work in his pastoral district. This work includes examination of candidates for church membership, conducting of baptisms and communion services, managing cases of discipline, starting primary schools, and encouraging the church to support and manage their own evangelists. In fact, a resolution was passed to prevent the foreign pastor from assisting in the church work in the independent church areas, except on the express invitation of the Chinese pastor. This looks like a "hands off" policy, does it not?

I should make another suggestion which is that we might endeavour to obtain some Chinese opinions on this subject: If some of our senior brethren, whose missions are marching in the vanguard towards Chinese church independence, could obtain written opinions from their brightest Chinese pastors, we might learn how the Chinese themselves are regarding our efforts, and it may be that many false moves would thus be avoided by us.

I am, Yours etc.,
HENRY PAYNE.

THE TERM QUESTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: There must be not a few workers who, while anxious to do all that is possible to promote the interests of union,

yet feel themselves unable, *on conscientious grounds*, to join in using the union term 上帝 for God.

The fact that two of the Bible Societies use this term exclusively, while the third Society prints only a limited number of editions with 神; and the further fact that the various Tract Societies mostly use 上帝 in their publications, together constitute a serious difficulty for us who cannot use this term. Yet, are we to be forced into line on this point against our convictions?

May I ask through your columns, will those who believe that 上帝 is not, and that 神 is the correct term to use for God kindly communicate with me? Perhaps we may together think of some way out of the difficulty.

Meanwhile we here stamp all literature with 上帝 thus:—

內書
可所讀有上
神帝

Yours truly,
G. CECIL SMITH.

P.S. Should any readers be interested to know *why* we object to using the term 上帝 I shall be glad to hear from them.

G. CECIL SMITH.

THE DECEMBER NUMBER.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I am very glad to see the Rev. Wm. Campbell's letter in your issue for April. His suggestion will, I am sure, be largely supported by the mission experts on the field, and will be of the utmost service to our valued brethren working at the Home Base. All honour to them, but we understand our own work best, or we should be

unworthy of the trust the home-church and friends have reposed in us. Let the contents of the December number be reprinted and circulated in all directions.

Yours sincerely,
J. A. B. COOK.

A CHINESE EXHIBIT.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: I desire to bring to the attention of missionary friends a matter in which many of them will be interested. The International Institute is now carrying out a plan to establish in connexion with its work what ultimately may be called a Museum, but which now we simply call an Exhibit. The exhibits at present are to be Chinese and not foreign. They are to show the skill and handicraft of the Chinese from the different provinces. In this respect the exhibit may be called an industrial one. We also hope to secure samples of the products of the soil. In this respect the exhibit might be called agricultural. We also hope to increase the trade of Chinese products with people who come to Shanghai from abroad. In this respect the exhibit may be called a commercial one. We hope to secure in due time sufficient articles of our own rather than depend on things which are loaned to us by others. When that time comes, this department of our work will be called a Museum.

Those of our friends who are interested in this effort of our Institute can help us in many ways. They can inform us what are some of the special articles, products or handicraft of the

particular section where they live. They can also inform us of the Chinese with whom we may get into communication, and perhaps they can do even more by helping us to secure some of these things worthy of exhibiting. They can also give us information as to the particular products of the soil worth exhibiting. They may be able to secure for us some mineral specimens. Suggestions as to what we should get and how we should conduct our work will be gratefully accepted.

I am, etc.,
GILBERT REID.

MORE SPIRITUALITY NEEDED.

*To the Editor of
"THE CHINESE RECORDER."*

DEAR SIR: Do not the unfortunate events in Korea indicate that the time to take stock is when the atmosphere is still? Racial and religious prejudices exist wherever two or more men live together, and always predispose to disturbances. In China for many years yet, missionaries and their converts must be the rods to attract this lightning, whenever there is a thunderstorm. The future is not likely to be less dangerous than the past. "The twelve" clearly understood and recognised the natural limitations of their position when they bade the brethren look for "seven men of honest report, full of the Holy Ghost and wisdom" to "serve tables" that they might give themselves "continually to prayer and to the ministry of the word." Has the innerness of the situation been as clearly sensed by missionaries in China? Would not the Church have been more independent, and our

converts more robust, if, as a body, we had more distinctly recognised the absolute spirituality of our calling?

We rejoice that some prominent personages in the new regime are Christians, but are we sure that they are stalwarts who place Christianity first and everything else next? Has the native Church become the force which, *a priori* we might have expected from her numerical strength? A few years ago it was frequently stated on missionary platforms at home, that Christianity in the East could not be expected to develop along the same lines as Christianity in the West. The statement was made by leading missionaries, and it was always greeted with loud applause, but as a matter of fact the Church in the East is only a replica of the Church in the West. We have transplanted bodily our European and our American methods of Church government, we have reproduced our theologies, our creeds, and all our private, pet theories. Consequently, the Church of Christ in the Orient, because at all points dominated by Occidental influences, presents no distinctive individuality, and no freshness of view; nor has it given the West any new interpretations of the Scriptures such as many at home looked for, when once the religious thought of the West should come in contact with the ancient religious methods of the East. Consciously, or unconsciously, we missionaries have always been so much in evidence that we have smothered inspiration. Instead of being content with proclaiming the Way of Salvation from self, from self-seeking,

and from the separation of one's own interests from the interests of others, we have brought with us our Western concepts, and, forgetting that the Western civilisation and environment into which we were born are only the *outcome* of Christianity and not Christianity itself, we have left our followers little to do but to repeat the error of the Scribes, and say what they have heard.

An essay would be necessary to properly develop this theme and to definitely delineate the limits of the Christian missionary's message to non-Christian peoples, and, perhaps, after all, it might prove indefinable; but the sympathetic student may understand what is meant by studying the manner in which Lao-tsz provides a clue for every reform by simply proclaiming the might of the irresistible Tao. May not we, with far greater hope of success, rest the whole weight of our life's effort on the majesty of the indwelling Christ, leaving our converts to work out every other problem for themselves? As *foreign* advisers in the realm of the Spirit, accredited to a people whose traditions are widely diverse from our own, should we aim at anything other than developing a pure vehicle through which the Holy Spirit can work unhampered? His spiritual force can only pour down as we remove every element which would impede its flow. He cannot give His Power where it would be prostituted to personal pursuits.

Yours truly,

C. SPURGEON MEDHURST.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Missionary Gleanings from Theological Magazines and Literature. G. G. Warren, Changsha.

In the "Expository Times" for November 1911 there is a capital sermon by Professor the Rev. George Jackson, B.A., Victoria College, Toronto, Canada. He deals with a certain phase of modern criticism that would rob us of the great Commission of the Saviour as given in Matt. xxviii. 19, 20.

In the first place, we are reminded by these men that our Lord said certain things that are difficult to harmonise with a world-wide purpose:—e.g., the command as He sent out His disciples to "go not into any way of the Gentiles" (Matt. x. 5, 6, 23). His statement to the Syro-Phenician woman (Matt. xv. 24ff.) Furthermore, Christ's own ministry was itself confined to these limits.

Mr. Jackson's first argument is "Do not the very restrictions imply and reveal a consciousness on some one's part that the Gospel that the twelve were sent to preach was fitted for a wider world than Judaism? Why should Jesus say: 'Go not into any way of the Gentiles; enter not into any city of the Samaritans' unless already to His mind or theirs the thought were present: 'this is a message not for the Jews only, but for all men'?" Dismissing the idea that the thought could have been the disciples', the preacher claims that it must have been

the Lord's own thought. He adds the further argument of the need of Judaism as a starting point for the world. Next, we are brought face to face with the absolute rejection by some writers of the passage at the close of Matthew. In the first place Dr. Denney is quoted, because of his felicitous way of saying: "Every known form of the evangelic tradition puts such a charge, or instruction or commission into the lips of Jesus after His resurrection." And again: "Granting that the Resurrection was, what our only authorities report it to be, the manifestation of Jesus in another mode of being in which it was possible for Him, at least for a time, and when He would, to have communication with His own—granting this, there is no reason why He should not have said such things to them as the Gospels tell us He did say."

Next we are shown how the Apostles at once begin to do the very thing this rejected Commission tells them to do. Harnack, who rejects the text, says that this was inevitable in the nature of things. But Mr. Jackson adds: "Surely the most reasonable and adequate explanation of the abounding missionary activity, of which the Book of Acts is the record, is, that behind it all lies the definite authority of Christ Himself." Moreover, the twelve were all Jews. "In face of the opposition which met it on every side, how

could the missionary idea have gained and kept its feet unless it had been able to plead some sure clear word of His?"

But, say some, there was a very active Jewish propaganda of their faith among the Gentile nations in the days of our Lord. "But, whatever may have been the character or the results of this movement—and we really know very little about it—it is impossible to recognise in it the true forerunner of the Gentile mission. When we remember what has been the history of the Jews both ancient and modern; when we think of Pharisaism scornfully picking its way through a world of publicans and sinners: when we listen to the shouts that greeted St. Paul on the streets of Jerusalem at the mere mention of the Gentile name—'Away with this fellow from the earth: for it is not fit that he should live;' and when we remember that still, in this day of Missionary Societies, the Jew has none, that indeed hardly anything is more unthinkable than that the wealthy Jews of London and New York should unite for the conversion of China and Japan to the Hebrew Faith, it is vain to seek in Judaism for the head waters of the great stream of missionary activity."

"Hardly less mistaken are those who speak as if the real author of Missions were St. Paul." Unless we are at liberty to dismiss all that the Apostle tells us of his relations with Christ Jesus, we are bound to accept his oft repeated word that he was an Apostle to the Gentiles "by the will of Christ."

In the second part of the sermon we are taught to regard the whole Bible in words quoted from Dr. Horton, as "a clear, ringing, and everlasting mission-

ary injunction." "In a sense Harnack is right: it is "in the nature of things" that the disciples of Christ should preach Him and His Gospel with the utmost ardour." The working out of this thought is as good as it could be in the short space that could be allowed in a sermon. But no one would be more ready than the preacher himself to acknowledge the shortcomings of this part. Rather than still further abbreviate the already too much shortened portion, let us search into this argument and each in his own way work out the thoughts connected with the necessarily universal character of the religion of our Lord and Christ, the Saviour of the world.

The "London Quarterly Review" for April 1912, has a suggestive article on "The White Man in the Tropics" by Dr. E. Walker. It condenses in a readable form that can be enjoyed by medically "lay" readers, an account of recent progress in the treatment of various tropical diseases now known to be dependent on microbes that have part of their life history in mosquitoes and other insects, part in human beings. The gains to missionary work are shown in such figures as these: "Of 89 officers employed by the Church Missionary Society on the Gold Coast, 54 died and 14 returned home in broken health. To-day the death rate in Freetown is only 22 per thousand." We are all fairly well acquainted with the main facts of these gains through our own better health. But the article gave me one most interesting new thought concerning the gain to Mission work in the improvements that it gives

us a right to expect in the increased health of the races native to these infested regions.

"The unparalleled reduction of sickness and misery and death thus opened out must be fraught with momentous and unforeseen consequences. Its ultimate results it is impossible to estimate, but some of the more immediate are obvious. The enormous reduction of the death rate must entail a great increase in the population. The increase will be the larger because of the improvement in the birthrate consequent on the lessening of the power of malaria, one of the leading causes of the low birth-rate. The people who survive will also be stronger and healthier, and before another generation is over we may look for a more vigorous and virile people. We have heard much of the upheaval and revival of the East. If malaria can be successfully combated in India, that revival will be intensified. Freed from the depressing and degenerating influence of that fell tyrant, we shall find instead of an enervated, morally inefficient population, a nation of strong and vigorous men, strong to think, strong to fight. The temperate zones will not then have a monopoly of progressive, far-sighted men of initiative and insight. The West will then have to meet the East renewed in strength and moral force. . . . As in the East, so in Africa and Central America. Much of the backwardness of these nations is due to the incidence of disease. Given the chance of its destruction and devitalization, there is a chance of these people coming to their own and a prospect is opened up of progress and competition hitherto unknown."

What a prospect, too, is opened of Christ coming to His own, and of our inheritance in His enlarged Kingdom. Whatever the thoughts of statesmen and tradesmen may be as to competition, there can be only one thought for the servants of Christ: That He may be glorified in a strengthened India and China and Africa is pure unalloyed joy. That the period of actual missioning of the East by men and women from the West should be shortened, would cause no sorrow to any missionary. We welcome every thing and thought that can strengthen the local churches. That they may increase, and we decrease is the aim of our work and the burden of our prayer. If, as it would seem, God is in part answering our prayer through medical work, we shall but have an added clause of thanksgiving to the many with which we mingle our prayers on behalf of our medical-colleagues.

Systematic Theology by A. H. Strong.
D.D. (The Griffith and Rowland Press, Philadelphia.) \$3. Gold.

This well-known and standard work is now published in one volume, in clear print, and on India paper and makes a handsome and easily handled book. The work is most comprehensive and up-to-date. The examination of various theories, new and old, is very thorough, and weighty reasons are always given for agreeing with or differing from opinions discussed. The treatment of Ethical Monism, Inspiration, and Perfection, is specially fresh. Emphasis is laid on matters apt to be forgotten, an excellent remedy for a distorted perspective of revealed truth. Quotations from Scripture are always apt,

and writers of every age and country are made to contribute to the discussion in hand. In addition to accuracy and fulness of treatment, there is pervading the book a spirit of reverence and earnestness which makes the work more than an ordinary theological treatise; it is devotional and spiritually refreshing. Every missionary ought to have this book on his shelves, and constantly in his hands.

A. G. S.

To The Editor of the Book Table.

DEAR SIR: At Kuling three years ago, when some mentions of the Higher Criticism were hissed, it was shown that some of the missionaries, at least, do not think this subject can be considered by the faithful. I have long wished for some book that would make it easy and plain, and that was written by a man of such protestant standing as to command respect. And I have just found and read such a book. I have written a review, to my mind too brief to be very satisfactory—but brief reviews are the demand and so I have done what I could in a few words.

Modern Thought and Traditional Faith, by George Preston Mains. New York, Eaton and Mains. Pp. xxi and 279. Gold \$1.50 net.

Dr. Mains, who is so well known in Methodist circles as to make anything that he writes a guarantee of its soundness, has written, not a great book but a very useful one. By far the larger part of it is taken up with the so-called Higher Criticism and its results, for which indeed the first chapters prepare the way, dealing with the history of the middle ages, the Renaissance, science,

and philosophy. And it is for this that we believe the book to be particularly valuable. Disclaiming all pretence of being himself one of the higher critics, the author yet shows that he has studied and followed the subject as closely as one of his busy, practical life could be expected to do, and in a few, short, crisp chapters he shows of what great value such studies can be in giving reasons for a deeper regard for the various books of the Bible and their interpretation, and above all for the Person and work of our Lord Jesus. As a curious instance of how extremes sometimes meet one is reminded, in reading this book, of the similarity that exists between the way the Roman Church refused to substitute the Copernican for the Ptolemaic theory of the universe and forced recantation from Galileo of what in his heart he knew to be the truth, and the way in which the ultra-protestant church of to-day tenaciously clings to old theories of interpretation of the Bible (not, it may be noted, to the Bible itself, but to theories about the Bible) and refuses to believe that the world was not made in six days of twenty-four hours each. Dr. Mains shows how these old ideas must inevitably give way to the progress of attested facts, and that it is by no means necessary to accept and believe all the thoughts of all the writers among the higher critics any more than it is wise to reject them all. To those who have stood in fear of this subject, and who, because of that fear, have been unwilling to investigate, this book is recommended as being a clear and valuable exposition of what criticism has done, stated in simple language free from technicalities and reassuring to faith.

G. F. M.

Intellectual and Political Currents in the Far East, by Paul S. Reinsch, Professor of Political Science in the University of Wisconsin. Houghton, Mifflin and Co., Boston and New York ; \$2.00 (gold) net.

Professor Reinsch has not contented himself with chronicling events and pointing out their effects, but has gone more deeply into his subject by studying the thought of the leaders as given in their writings and showing how this thought has resulted in recent movements—and from this point on, he has left his readers to formulate their own prognostications of the future. While he does not ignore Confucius, Mencius, or Lao-tsz, Confucianism, Buddhism, Taoism, or Christianity, his concern has been more with those, both ancient and modern, whose writings have been most quoted by those responsible for the changes of very recent years and for the revolution of 1911.

The chapters on India and Japan are of equal interest and profit to one whose studies lead him beyond the country in which he lives, and, while there are statements here and there throughout the book that one or another reader will question, the book is on the whole one of the best and most suggestive that has appeared for some time, and it has the refreshing quality of dealing not with the outward customs and habits that are seen by the traveler, but with the inward currents that really are vital in the thought of the peoples of the East and that have given them such political conditions as they have had in the past, with the causes for the great alterations in forms of thought and government that are taking place in the present.

G. F. M.

The Chinese, by John Stuart Thompson. Published by Bobbs-Merrill Company, Indianapolis. \$2.50 net.

The writer deals with his subject with the confidence and boldness of the "globe trotter" yet with the insight and appreciation of the "old resident." He naturally makes some mistakes such as on page 254, "Wen-li is the common speech of the masses only in Honan and Shantung," p. 250 "The native Ming Kings of the *fifth Century*," p. 248 "No Chinese street has *side gutters*," p. 149 "The Imperial color is red." These, however, are not serious, but there are two statements more serious which need correcting, p. 356. "The farthest inland and most populous province is Szechuan. . . . Here Tibetan lamasery influence is now strong 'Lama Su Poh Sing' (we belong to the Lamas)." This gives an entirely wrong impression as the Tibetan lamas have no influence whatever farther east than Ta-chienlu True, hundreds of lamas visit the sacred Mount Omi every year, and there is a dilapidated temple in Chentu served by two priests who have to beg for their food; but to say that the people of Szechuan "belong to the lamas" is a statement quite wide of the mark.

Another statement on page 247 is also incorrect. "The temple is placed 4,000 feet up the 12,000 foot mountain and is reached by ten thousand steps which were cut in the solid rock by the pilgrims. Nothing more aptly reveals the unsatisfying portion of China's religion than these agonizing feats prescribed for the faithful." This is utterly untrue. The fact is the pilgrims are in such a hurry to get to the top and then away

home again that they have scarcely time to write their subscriptions in the priest's book ! The real facts are : the pilgrims are asked for subscriptions to build the road, or they may voluntarily, as a penance, offer to build so many yards, *but they always* get stone masons, who live on the mountain, to do the "agonizing feat" of cutting.

The illustrations, from photos, are most excellent. The book is well written, and well got up. Some of the chapters are of permanent value while, perhaps, some of the others are already now "out of date."

J. V.

Chambers's Effective Readers.

This is a new series of Readers consisting of Primers 1 and 2, Infant Readers 1 and 2, an Introductory Reader, and Books 1, 2, and 3. The books are splendidly got up and the price ranges from 4d to 1s. The books are well illustrated, many of the pictures being coloured and throughout the series a successful attempt is made to correlate symbol, sound, and idea in accordance with the "Suggestions" outlined by the Board of Education as explained in the Preface to the first four books. As far as the Introductory Reader great stress is laid on the Phonic System and up to the Second Infant Reader much time and space is devoted to Word Building. Books 1 and 2 give at the end, lists of difficult words and introduce composition, and Book 3 has, at the end, on each lesson, a list of difficult words, meanings, and exercises in composition. The words in use as far as the Second Infant Reader are for the most part of only one syllable, but when a word of two syllables

is introduced the syllables are divided by a hyphen. Every lesson in the series is interesting and many of them, especially in Books 1, 2, and 3, are very instructive. In the preface, teachers are recommended to make the pictures the subject of conversations and where lists of new words are put at the beginning of the lesson—up to Introductory Reader—they are advised to see that they are thoroughly mastered before the children attempt to read the sentences. Poetry is introduced in the Introductory Reader and is used more and more as the series progresses. One very pleasing feature is the introduction of stories that are quite lengthy. In the Introductory Reader "The Fisherman and his Wife" extends to 14 pages and in Book 3 an extract from the Mill on the Floss, "Maggie Tulliver and the Gipsies," extends to 18 pages. Altogether the series is a most admirable one and we can most heartily recommend it to teachers.

R. G. D.

The Revolution in China, by E. J. Dingle. Commercial Press. \$7.50.

Mr. Dingle's Chinese Revolution belongs to a class of books on China which ought not to be encouraged. While containing some things of permanent interest it is vitiated by superficiality, haste, and an absence of perspective.

Correspondents naturally desire to relate what they have taken much pains to see, and Mr. Dingle's observations in the neighborhood of Hankow and Wuchang were extensive. No uninstructed reader, however, would get an idea from this narrative how little relation

there was between the marchings and countermarchings, "battles" and "defeats" in the Hupeh province and the subsequent course of political events which were determined by quite other than military considerations. What took place in Shanghai, in Nanking, in Canton, and in Peking is for the most part frankly ignored by the author, as outside of his province, which in a volume with such a title is inexcusable. The order of the chapters also should be quite inverted, the account of past risings, and the troubles in the Szechuan province especially ought to have been placed at the beginning and not at the end. Mr. Dingle's travels through several provinces gave him some insight into Chinese life and its conditions, but they by no means constitute him on authority on things Chinese, as he seems (at times) to suppose. If his pages serve as material for some real historian, it will be one who has much larger knowledge, much wider vision, and who is not hastening to catch the market first.

A. H. S.

From Putnam's Sons. The Knickerbocker Press, New York and London.

Through the Postern Gate, A romance of seven days, by Florence L. Barclay, author of "*The Rosary*," "*The Mistress of Shenstone*," etc. 6/-.

Some missionaries doubt whether they ought to permit themselves the dissipation of reading novels, but no one doubts that if the relaxation is allowed, one should choose only the best novels. There is no gainsaying that "*The Rosary*" was the "best seller" of its season and one of the finest stories ever

written. In "*Through the Postern Gate*" the achievement of "*The Rosary*" is paralleled. The heroine, Miss Christobel Charteris, is the "*Honourable Jane Champion*" come to life again and the hero, Guy Chelsea, is Garth Dalmain with his lavender ties and button-holes to match. How "the boy" lays siege to "*Jericho*" and carries the citadel by storm in seven days makes thoroughly interesting reading.

The Wheels of Time, by Florence L. Barclay. 1/-.

There is no disguise in this book. "*The Honourable Jane*" reappears in all the attractiveness of her strong personality. And Dr. Deryck Brand and his wife "Flower" are the other actors in the brief drama. The Hon. Jane preaches, in this thrilling story, a tremendous sermon on to the text "Whosoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." It is a powerful sermon but it is also a good story.

Lavender and old Lace, by Myrtle Reed. 6/-. 32nd Reprint.

This very dainty book contains the fascinating story of a newspaper maid and a newspaper man who had, perforce, to cease for a time their efforts to enlighten the world and met in the sweet country far from the madding crowd. Of course the inevitable happens but it happens very prettily and with much brilliant conversational thrust and parry before Cupid's battle is lost and won. The characters are all life-like and many of

them intensely amusing. The maiden aunt who goes to Europe and returns with her tardy lover dragged in triumph at her apron-strings. The lover, an old salt, who reminds one of the picture of the sailor pensively gazing at a handful of photographs and wondering "if these girls are all true to me." Hepsey, who brought Joe to the scratch by remarking "It ain't for sech as me to say when there's courtin' and when there ain't after havin' gone well nigh on to five year with a country loafer what ain't never said nothin'" and gentle old Miss Ainslie who suggests the lavender and old lace. Altogether a most enjoyable book.

A Melody in Silver, by Keene Abbott.
2/-.

A boy's story of a little boy who had no "favver" but found one for his adopted Mother in an altogether boyish and delightful way of his own.

The Land of the Blue Flower, by Frances Hodgson Burnett, author of "Little Lord Fauntleroy." G. P. Putnam's Sons. 1/-.

A child's story telling of a wise King who taught his people how to overcome evil with good.

Journal of the American Association of China. No. 26.

Contains an account of the annual meeting of the Association, "two memorable edicts," an interesting account of the "Shensi Relief Expedition" and much that is important and interesting to all well-wishers to China.

English-Japanese Conversation Dictionary. Kelly and Walsh, \$1.25.

To any one going to Japan for a holiday this book is as indispensable as a suit-case or a tooth-brush. Simple, comprehensive, and portable enough to be carried in the vest pocket.

Friends Foreign Mission Association. Annual Report.

A record of good work done the wide world over.

From the North China Religious Tract Society. A. C. Grimes, Agent, Tientsin. The Lord's Prayer and The Ten Commandments. On sheets, 21 x 15 inches. Lithographed border. Characters in black and gold. 25 for \$1.

These are just the thing to give to enquirers. They certainly cannot be produced at the price for which they are sold.

China's need of Jesus Christ 中國須用耶穌基督論. By M. Wang Chong-Tsai and Mr. Pien E-chuan. \$2. per 100.

Christian and Confucian ethics compared 儒道與耶穌道講論是非有何分別論. By a member of the Swedish Mission at Shasi and Mr. Pien E-chuan. \$1.50 per 100.

"Vaccination" and "The Care of Children." 痢種牛痘之要要.

為母者當如何育養赤子. By Mr. Keng Hsi-tien. \$1. per 100.

These are good tracts in good Mandarin by Chinese writers. One congratulates the North China Religious Tract Society on enlisting these new and good men in the Holy War against superstition and ignorance.

Religious Allegories 喻道新編 (in Mandarin) \$2.75 per 100.

Highest and Deepest 高厚論. \$1.80 per 100. By Dr. W. A. P. Martin.

Dr. Martin's "Religious Allegories" has been in the hands

of the public for more than half a century. The book is now issued for the first time in Mandarin and is sure of a welcome. The allegories will adorn many a Chinese preacher's sermons to the help and edification of his audience.

"Highest and Deepest" is a catechism for scholars by a scholar. Dr. Martin's bow abides in strength; we welcome this

booklet from his pen and feel sure it will win many thinking men to the Saviour.

A new Catechism 基道問答, by Rev. W. Hopkyn Rees.

"In the language of Scripture and almost entirely in the words of Jesus." \$1.10 per 100.

J. D.

Missionary News

Griffith John. A Reminiscence.

By E. W. B.

"Know ye not that a Prince and a great Man is fallen this day in Israel?" Such must have been the first impression in the minds of thousands as they read the message flashed across the world that Griffith John was dead.

The next thought however would be one of great relief and profound thankfulness that it had pleased God to spare His veteran servant further suffering and weakness. For a weary period ere his release our leader might in truthful humility have used of himself the very words of another missionary waiting in prison for the end,— "For I am already being offered and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown which the Lord . . . shall give me at that Day."

Many of Griffith John's intimate friends will vie with each other in bringing grateful tributes to his memory. The

writer cannot claim to be numbered in the list of such personal friends. It was never his privilege to speak to him and though twenty years on the same mission field their paths never crossed. He never saw him but once and then merely as one of his hearers at a public meeting. And yet that one momentary touch of a master spirit and a burning zeal turned the whole current of his life. How one brief glorious hour may shape a destiny and once for all determine a life work! And because of this one vivid contact the writer feels constrained to place his own modest wreath among the many crowns that will be laid upon that shrine.

It was in 1881, just thirty years ago. The writer was then a boy of sixteen at a Boarding School in the West of England. He was about to leave school and enter on a mercantile career. But man proposes, God disposes. At a critical hour one week-night came Griffith John, then home on his second furlough, in the prime of his powers and with already quarter of a century's pioneer work behind him. He gave an address in the local

church. The school was duly marched up to the missionary meeting. What the speaker looked like, what he said, cannot be recalled, but for one of these boys at least that night marked an epoch. Then and there he found his vocation, heard the Voice that cannot be silenced and dedicated himself to the China Mission field. Ten years of training followed and then the vow was redeemed, the vision fulfilled and he too landed on these shores whose spell that brief address had cast over his youthful soul. Some will see no marvel in all this. To them it is a trite and commonplace thing that happens every day. Others also heard the call through the same inspired lips. But who shall analyze the power of a Christ-filled personality? We speak glibly in our poor language of the "personal magnetism" of such a man, but it was more than that. Power was given to Griffith John, not only to labour long and loyally himself in China, but also to awaken in many another breast the sacred ambition to follow in his steps, as he himself followed the Master whose service is perfect liberty.

Tsingchowfu, Shantung.

The University of Nanking,
Department of Missionary Training.

School Year:
October 15th, to June 1st, 1912.

PROSPECTUS.

The Conference of Missionaries held at Mokanshan last summer passed the following resolution:

Whereas the present individual method of studying the Chi-

nese language is, without doubt, responsible for an alarming waste in the time used in acquiring the language, and for a decided loss in efficiency during the whole career of a large part of the missionary force, as well as a deterioration in many cases of both health and spiritual power,
Resolved :—

A. That we approve the establishment of a language school for the lower Yangtse valley;

B. That we request each Mission represented in the lower Yangtse valley to take the following action :—

1. To approve the proposal for the establishment of this school, and urge strongly upon the proper authorities in China and at home, its importance;

2. To elect one representative on a committee in China which shall be authorized to take steps for the early establishment of such a school.

The Conference also appointed a committee which it instructed to conduct a temporary union language school for a month during the winter of 1911-1912. This school, which was held in the Shanghai Chinese Young Men's Christian Association building during the Chinese New Year holidays, met with success far surpassing the most optimistic hopes. One hundred and seventy students from all sections of China, and representing twenty-eight American and European Boards, were enrolled. The faculty was made up of fourteen experienced missionaries, who were assisted by competent Chinese instructors. The temporary school created such a sentiment in favor of the proposed permanent school, that the student body and faculty unanimously voted to urge the permanent language school com-

mittee to take steps at once looking toward the founding of such a permanent institution.

The permanent committee met without delay. After thorough discussion it was decided that the only feasible plan for immediate action, as well as the most economical and most desirable plan, would be to ask the University of Nanking to establish a department of Missionary Training in connection with that institution. We are glad to announce that the Board of Managers saw in this appeal an opportunity for large service and have consented to establish such a school this fall, agreeing to administer, finance, and house the new department.

The Committee, therefore, wishes to heartily endorse the plan for the new department as set forth in this prospectus, and to urge our respective missions, as far as practicable, to avail themselves of this expert supervision of the language study of their new missionaries.

Very sincerely,

J. W. CROFOOT, *Chairman.*

For the Permanent Union Language School Committee.

Shanghai, August 10th, 1912.

The investigations and report of Commission V. of the World Missionary Conference recently held in Edinburgh, has published to the world the inadequacy of the preparation of missionaries, especially along linguistic lines. The insistent demand on the part of the missionaries here on the field for improved methods and more effective supervision during the period of language study, together with the desire to render the largest possible service to

China, has led the Board of Managers of the University of Nanking to accede to the request of the committee on Permanent Language Schools, representing the Missions of the Lower Yangtse valley, to establish a department in the University for the training of missionaries.

Faculty.

The management counts itself fortunate in securing the consent of Rev. F. E. Meigs, the head of the Department of Religious Instruction of the University, and a missionary of wide experience and good linguistic ability, to become Dean of this new department of Missionary Training until some man can be secured to give his entire time to the development of this important branch. The University has also succeeded in securing the services of Mr. Wm. R. Stewart, who was secretary of the very successful temporary union language school held in Shanghai, last China New Year. Mr. Stewart will act as organizing and managing Secretary of the new Department. Associated on the faculty with these two men will be the most experienced missionaries and best Chinese scholars of the various Missions in Nanking, besides an adequate staff of Chinese instructors who have had years of successful experience in teaching foreigners.

Who May Enter.

The management feels obliged to limit the student body for this opening year to beginners, that is, those arriving on the field in the fall of 1912, or such persons who for sake of review are willing to enter a beginning class. The teaching staff and

class room space make it necessary to further limit the number of students to thirty. While the University was asked to establish the school primarily to serve the missionaries of East Central China, applicants from other sections of China who find it convenient and desirable to enter, will be heartily welcomed.

Dialect.

The experience of the most successful schools seems to prove the wisdom of making it a one-language school, so it has been decided to limit class instruction to Nankingese Mandarin unless a sufficient number of students from any other language belt register to make it possible to form a separate class in their colloquial. (Those who have studied in these one-language schools have found that the saving of time resulting from improved methods and proper supervision has far outweighed the loss of time necessitated in changing into their colloquial.)

Term.

The term will commence October 15th, and run to June 1st, with two weeks vacation at the Christmas season. For any who may arrive as early as October 1st, a special course in phonetic and character writing will be arranged for the first two weeks.

Course of Study.

The course of study will be based on the best experience of the different missions. A required course within the ability of the average student will be arranged, and supplemental work will be provided for those who have the strength and desire to cover more ground. The seven months' course will include the

mastery of the Standard System of Romanization, the first twenty lessons in Mr. Baller's Primer (1911 edition), reading in character and translating the fourth and ninth chapters of the Gospel of John, memorizing the Lord's Prayer and a score or more Chinese proverbs, learning to write at least fifty of the most useful radicals as well as to write and analyse the characters in the first ten vocabularies in Baller's primer.

Daily Schedule.

The daily schedule will be given to the students at the opening of the term. It will include the study of phonetics, methods of study, idiom (grammar), conversational drill, composition, character analysis and building, series of lectures on Chinese language as well as lectures bearing on the general training of missionaries, as well as some guidance in English readings concerning Chinese institutions and customs.

Recitation and Study Period.

The maximum of the required work per day, including study out of class, will be six hours. The schedule will be so arranged as to allow time for physical recreation and spiritual development and Christian fellowship, which will doubtless be one of the most fruitful by-products of the school.

Equipment.

The University management has placed at the disposal of this department a suite of class rooms which will be adequate for the first year's work. There are also a number of study rooms and lodgings available for the

use of students. Any overflow from these can doubtless be accommodated in the homes of the local missionaries. If the demand for the school is sufficient to justify it, it is hoped that in the near future the University may be able to provide a special permanent equipment for the department which will include class rooms and lodgings for students in advanced work as well as beginners.

Tuition and Expenses.

Each student will be charged \$50.00 tuition for the seven months' term, at least one-half payable on matriculation. Students will be charged not more than \$10.00 per month for their personal teachers which will be furnished by the school.

Each student will be expected to bear his own lodging and boarding expenses. Every effort will be made to coöperate with the students in keeping these at the lowest possible figure, consistent with the health and comfort of the students.

Registration.

For obvious reasons, it will be a great help to the management to know in advance the number of students who will attend. To this end the various missions should send in at the earliest possible date the number of places which they would like to have reserved for their new missionaries expected in the fall.

Further Information.

Those desiring more detailed information on any points should address Mr. Wm. R. Stewart, 16 A Kuling (after September 10th, Nanking) or President A. J. Bowen, Nanking.

C. I. M. News.

Yunnan.

Tengyueh :—Writing on May 31, Mr. J. O. Fraser says :—

"A most remarkable thing has happened here this month.

One of the school teachers has come to me (with three or four others) wanting to know if I will help to start a Teng-yueh Y. M. C. A. This man, Cheo, is a strong energetic kind of man of between twenty and thirty years of age. We have known him practically ever since we came here, for he has always shown himself friendly to us. He is popular with the boys in the high school; all that I hear of him is good. Of the others who seem to be following him in this matter, two are from other places, Tali and Yunnan-fu; but they have all studied at the latter place. You have, I suppose, heard by now of the Y. M. C. A. which is being set on foot at Yunnan-fu (I have only heard of it through the Chinese). It is this which has infused a vague sort of enthusiasm in these men. They want one too. They know that there are Y. M. C. A.'s, at such places as Hongkong and Shanghai. So they come to me almost like the Israelites to Samuel "Give us a Y. M. C. A. like the other places." The remarkable thing about it all is that none of them are Christians. It is, to me, very strange that men in their position should wish to start an institution which they know has a direct connection with the Christian Church. But they do not know much about the Y. M. C. A. rules, objects, methods, etc. Nor, I confess, do I. They only have a copy of the provisional rules drawn up by the Association at Yunnan-fu.

They seem to think that the Y. M. C. A. is a kind of select young men's club, which can be joined by anyone of the right age and of good education and character. Their idea is that the Association exists for the purpose of showing forth the principle of "universal love" (poh-ai)—of doing good works as occasion may arise—and of keeping a watchful eye on the officials with a view to interference in any case of obvious injustice or unrighteousness. I have had no experience whatever in Y. M. C. A. work. Still less do I know how its work is carried on in China. I really feel at a loss to know what to do. As far as I can see, Cheo, at any rate, intends seeing the thing through. I am loth to hold back, and am nervous about going forward. They want me to give them a start, though by no means to have the whole affair in my hands. They suggest using our mission premises for the time being until suitable premises are obtained outside. Mr. Cheo, with commendable candour, says : "Of course no one will be forced to become a Christian." But if ever I have felt incompetent since coming here it is now. I have prayed, and still do pray, about the matter. And I have taken no step yet beyond writing an urgent letter to Mr. Graham asking for advice. Mr. Cheo has agreed to take no step until I get a reply. Looking at the matter quite coolly it seems to be taking a grave step to go hand-in-hand with heathen—even if well-meaning—men in forming an institution to which the sacred Name of our Master is directly attached. I feel the need of great caution not only on this account but because of these men's (may

be well-meaning) wish to interfere in politics. I think I may almost say that Tengyueh is a place of quite unique political conditions. It is a frontier town between China and our mighty Indian Empire governed by the Power from which Christianity is supposed to emanate. It is constantly being scraped by the grit of international friction. I have made mistakes in the past—not been cautious enough in a place where caution is imperative—and I am now anxious to avoid any shadow of suspicion in regard to interference in politics. But I do not wish to hang back either, or miss an opportunity, if such it should turn out to be. And I would be willing to do almost anything to lead even *one* of these men to Christ. Please pray for me. I am in a difficult position."

North China Tract Society

The North China Tract Society met in Pehtaiho, Thursday, August 8th. The Report of the Board of Managers shows that in spite of all the disturbances during the year, the sales amount to \$3,406.76.

There have been various new publications during the year, such as Dr. W. A. P. Martin's "Highest and Deepest," a book intended for the scholarly class; a new catechism with answers in the language of Scripture, and almost entirely in the words of Jesus, by Rev. W. H. Rees. "Christian and Confucian Ethics Compared," "Care of Children," "Vaccination," etc.

The London Tract Society and the American Tract Society have made generous contributions; the former society also contributing considerable quantities of books. \$783.83 was received from

the local constituency in the form of Life and Annual Memberships and donations.

The Society still has a debt of 2,700 taels on its Tientsin property. The salary of the business agent must also be raised. We would bespeak the coöperation of all friends who believe with us that the dissemination of Christian literature is one of the most powerful agencies for good in the world.

WM. H. GLEVSTREEN,
Secretary.

Action of the General Assembly of the Presbyterian Church in the U. S. A., Louisville, Ky.. May 23rd, 1912.

Resolved.—1. That this General Assembly records its gratitude to God for the wonderful providence which has given to our fellow Christians in China a new government which has as its fundamental principles liberty both civil and religious, equality, enlightenment, and progress.

Resolved.—2. That we extend to the Christian church of the new Republic our heartiest congratulations upon the unparalleled opportunity now offered it to glorify God and serve their nation, by helping to lay a foundation of truth and righteousness which will insure the stability of the newly-established Republic.

Resolved.—3. That we assure the Christians of the United Republic of China, that they have the hearty God-speed and unceasing prayers of the Christians of the United States of America.

Resolved.—4. That the Stated Clerk of the Assembly be instructed to send to Dr. S. I. Woodbridge, Shanghai, China, a copy of these resolutions to be published in *The Chinese Christian Intelligencer*.

Attest : WM. H. ROBERTS,
Stated Clerk.

Union Language School
Souvenir.

The souvenir of the Union Language School (Shanghai) has been printed, and copies have been mailed (gratis) to the faculty and students at the addresses given to the committee last March. Those who fail to receive their copy because of change of address should communicate with the proper party at first address. Other cases of failure to receive copies, please report to the undersigned.

A limited number of copies may be bought at 20 cents each by applying to

FRED C. MABEE.

Shanghai Baptist College, Shanghai. (After September 1st.)

The Month

THE GOVERNMENT.

After considerable excitement, President Yuan Shih-kai's nominees for the Cabinet were, with the exception of one, elected. Some pressure was brought to bear from the outside ere this was accomplished. A bill was framed to impeach the Premier; to this President Yuan objected, he having previously stated that he would allow no further change in the premiership during his presidency. President Yuan notified the Manchus that the payment of the second installment of their pension would have to be deferred. On August 5th the Advisory Council finally passed twenty-two articles of the bill providing for a parliament. In accordance with this bill each province will send to the Senate ten representatives; Mongolia, twenty-seven; Tibet, ten; Chinese abroad, six. These will all be elected for a term of six years. The Chamber will consist of from twenty to forty members elected for three years. The financial help promised by Szechwan did not all materialize, as of the gift of one million taels promised only about two hundred thousand were paid in. It was reported that the Government Treasury was empty. Dr. Sun started a project to establish a bank supported by foreign and Chinese capital in equal proportions. One of the reasons given for this project was that it would enable the Government to raise money without the necessity of a big loan, which has been the subject of so much discussion. Later, however, it was reported that the negotiations for a loan from the International Group would be resumed. The people of Honan have taken a defiant attitude toward the Government with respect to the re-planting of opium. The Government experienced considerable criticism by its summary

execution of two generals, by name, Waung Hui and Chang Chien Wu. This action was taken by President Yuan on the advice of Vice President General Li. The two generals were charged with plotting a counter revolution. The criticism of the Government, however, was aimed against the execution of these two generals without a proper trial rather than against the execution itself.

EDUCATION.

The following excellent summary of the Regulations passed by the Educational Conference is quoted from The North China Daily News:—“The magistrates of every city, town, and village are required to establish primary schools and higher primary schools in proportion to the number of children, but two or more villages are allowed to combine. Furthermore, magistrates are empowered to organize educational committees to assist locally if in accordance with the wishes of the people. Magistrates are empowered to exempt poor villages or to delay the establishment of schools while they may recommend the use of private schools. Private primary schools may be established with the sanction of the local magistrate.

The primary course of instruction will last four years and the higher primary three years. The curriculum of the former will consist of simple ethics, the Chinese language, arithmetic, drawing, physical drill, sewing, singing, and manual training; the two latter subjects are optional. The higher primary course includes history, geography, science, drill, agriculture, and commercial training. English may be substituted for agriculture, while another foreign language is optional.

The report is criticized on the ground that there is no village in

which some parents are not able to contribute and, on the contrary, there is no city in which all parents are able to do so. It is contended that the question of exemption ought to be individualized—poor villages getting extra Government support. It is also argued that the report allows magistrates undue authority in not opening schools or in closing schools, and that the sanction of the Ministry or some other high authority ought to be necessary.

FOREIGN ADVISERS.

An important step has been taken in appointing Foreign Advisers to the Chinese Government. On August 1st, Dr. Morrison was appointed to this position; and on August 4th, Prof. Ariga, a Japanese, was appointed

on similar terms. On August 10th, a French military attaché, Mons. Brissand, and the Commander of the French troops in Tientsin, were appointed as Military Advisers. While the appointment of Dr. Morrison and Prof. Ariga was received favorably, considerable protest was evidenced against these military advisers. Both Mr. Rockhill and Prof. Jenks were approached for the same purpose, but they were not appointed.

FLOODS AND DISASTERS.

There has been considerable disorder in Ichang, and brigandage in Kongpei. Another dyke broke near Wuhu, with the result that considerable territory was flooded and much damage done.

Missionary Journal

BIRTHS.

AT Huchow, May 24th, to Dr. and Mrs. F. P. MANGET, a daughter (Jean).
 AT Pasadena, Cal., July 25th, to Rev. and Mrs. T. J. PRESTON, a daughter (Marjorie May).
 AT Pehtaiho, July 30th, to Rev. H. P. and Mrs. SHORTLEY LUTTRELL, of Weihweifu, a son (Colborne Heine).
 AT Kuling, August 9th, to Mr. and Mrs. R. J. GOULD, B. and F. B. S., Hankow, a son (Eric Morrison).
 AT Chefoo, August 17th, to Mr. and Mrs. T. SORENSEN, a son (Olav).

MARRIAGES.

AT Berkeley, Cal., July 5th, by Rt. Rev. W. F. NICHOLS, LEONTINE FORD SMITH to GEORGE B. FRYER, Inst. for Ch. Blind.
 AT Jersey, C. I., July 16th, by the Rev. W. A. GRIST, EDWIN J. DINGLE, C. C. R. T. S., Hankow, second son of Mr. D. J. L. DINGLE, of Sydenham, to LILIAN MARY GRANDIN (L. R. C. P. & S. E.), late of Chaotongfu, Yun., third daughter of Mr. F. P. GRANDIN, the Magnolias, Regent Road, Jersey.

DEATHS.

AT Los Angeles, Cal., July 15th, 1912, CHARLES VANDERBURGH FARIES, son of Dr. W. R. Faries, born at Weihsien, Shantung, January 30th, 1900, suddenly, of infantile paralysis.
 AT Clapton, England, July 25th, the Reverend GRIFFITH JOHN, D.D., late of the London Mission, Hankow, passed away very peacefully in his 81st year.
 AT Chefoo, August 3rd, Miss K. M. ALDI, C. I. M., from typhoid.
 AT Kweiki, August 16th, Miss M. SCAMMELL, C. I. M., from dysentery.

ARRIVALS.

August 11th, Miss E. H. MORTON, S. P. M. (ret.)
 August 12th, Miss B. TALBOT, S. P. M. (ret.)
 August 13th, Mr. and Mrs. G. B. FRYER, Inst. for Ch. Blind.

DÉPARTURES.

August 6th, Rev. A. R. and Mrs. SAUNDERS and daughter, C. I. M., for England, via North America.
 August 20th, Miss A. R. DARLING, C. I. M., for England, via Siberia.

